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The THOUSAND & ONE Nights

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THE

THOUSAND AND ONE NIGHTS;

OR, THE

ARABIAN NIGHTS' ENTERTAINMENTS:

TRANSLATED AND ARRANGED FOR FAMILY READING,

With Explanatory Notes,

BY E. W. LANE, Esq.

SECOND EDITION.

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IN THREE VOLUMES.

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Display of the Child—Motto, "Extolled be the Perfection of the Excellent Creator!"

CHAPTER X.

COMMENCING WITH THE HUNDRED AND SEVENTIETH NIGHT, AND ENDING WITH PART OF THE TWO HUNDRED AND FORTY-NINTH.

THE STORY OF THE PRINCE CAMARALZAMAN AND THE PRINCESS BADOURA.

THERE was, in ancient times, a King named Shah-Zaman, possessing numerous troops and attendants and guards. He dwelt in the Islands of Khaledan, which are adjacent to the country of the Persians;

and had married four daughters of Kings, besides whom he had among his female slaves sixty concubines. His age, however, was advanced, and his bones were wasted, and he had not been blessed with a son: so he meditated in his mind, and mourned and was disquieted, and complained of this to one of his Viziers, saying, I fear that, when I die, my kingdom will be lost; for I have no son to succeed to it after me. But the Vizier replied, Perhaps God will yet bring to pass some event: therefore place thy reliance upon God, O King, and perform the ablution, and recite the appointed prayers. It is also my advice that thou give a banquet, and invite to it the poor and the needy, and let them eat of it and pray to God (whose name be exalted!) that He may bless thee with a son: perchance there may be among them a pure soul, whose prayer, being righteous, will be answered. After that thou wilt probably obtain thy desire. —The King complied with his advice, and his wife conceived, and when she had completed her months she gave birth to a male child like the unclouded full moon in the dark night: so he named him Camaralzaman. He rejoiced at his birth with the utmost joy, and they decorated the city for seven days: the drums were beaten, and the messengers imparted the glad tidings; the nurses and the midwives carried him, and he was reared with magnificence and fondness until he attained the age of fifteen years.

He was of surpassing beauty and comeliness, and justness of stature and form, and his father loved him so that he could not be absent from him by night nor by day; and the King Shah-Zaman complained to one of his Viziers of the excess of his love for his son, saying, O Vizier, I fear for my son Camaralzaman from the calamities and accidents of fortune, and desire to marry him during my life. The Vizier therefore replied, Know, O King, that marriage is laudable, and there will be no harm in thy marrying thy son during thy life. So upon this the King Shah-Zaman said, Bring hither to me my son Camaralzaman. And he came, and hung down his head towards the ground in modesty before his father. His father then said to him, O Camaralzaman, know that I desire to marry thee and to rejoice in thee during my life. But he replied, Know, O my father, that I have no need of marriage, and my soul inclineth not to women; for I have found books with

Camaralzaman standing before his Father.

narratives of their fraudulence, and miracles have been occasioned by their cunning. The poet hath said,—

> If ye ask my opinion of women I will tell you that I am a physician acquainted with their affairs:
> When the head of a man hath become grey, or his wealth is diminished, he hath no share of their affection.

And another hath said,—

> Oppose women; for so wilt thou obey [God] becomingly; since the youth will not prosper who giveth them his rein:
> They will hinder him from attaining perfection in his excellences though he pass a thousand years in the study of science.

—After reciting these verses he added, O my father, marriage is a thing that I will never do, though I be made to drink the cup of perdition. And when the King Shah-Zaman heard these words of his son, the light became darkness before his face, and he was grieved excessively at the want of obedience which his son Camar-

alzaman manifested towards him: yet, from the love that he bore him, he repeated not what he had said, nor provoked him to anger: on the contrary, he showed favour and regard towards him, and treated him with every kind of fondness that could draw affection to the heart.

Meanwhile, Camaralzaman increased every day in beauty and comeliness, and in elegance and tenderness of manner. The King Shah-Zaman bore with him patiently for a whole year, until he became perfect in eloquence and grace: mankind were ravished by his beauty, and every zephyr that blew wafted the praises of his loveliness: he became a temptation unto lovers, and as a Paradise to the desirous; sweet in his speech; his face put to shame the full moon; he was endowed with justness of stature and form, and with graceful and engaging manners, resembling a twig of the Oriental willow or an Indian cane, and his cheek supplied the place of the anemone, as his figure did that of the willow-branch. He was graceful as the poet hath said in thus describing him:—

He appeared, and they said, Blessed be Allah! Glory be to Him who moulded and perfected him!
He is King of the comely universally; for all of them have become subjects unto him.
The moisture of his mouth is like melted honey; and his teeth are like pearls joined together.
All charms are united in him alone, and all mankind are confounded at his loveliness.
Beauty hath written upon his cheek, I acknowledge that no one is comely save him.

Now when he had completed another year, his father called him and said to him, O my son, wilt thou not listen to my words? And upon this Camaralzaman fell down upon the floor before his father, through awe and shame, and said to him, O my father, how should I refuse to attend to thy words, when God hath commanded me to obey thee, and to abstain from opposing thee? So the King Shah-Zaman continued, Know, O my son, that I desire to marry thee and to rejoice in thee during my life, and to make thee Sultan over my dominions before my death. But when Camaralzaman heard these words of his father, he hung down his head for a while; after

which he raised it, and replied, O my father, this is a thing that I will never do, though I be made to drink the cup of perdition. I know that God hath imposed on me the obligation of yielding obedience unto thee; but by his claims upon thee I conjure thee that thou constrain me not to marry: and think not that I will marry during the whole course of my life; for I have perused the books of the former and the later generations, and known all the calamities and misfortunes that have happened to them through the disturbances occasioned by women, and their endless artifice, and the disasters that have proceeded from them. How excellent is the saying of the poet:—

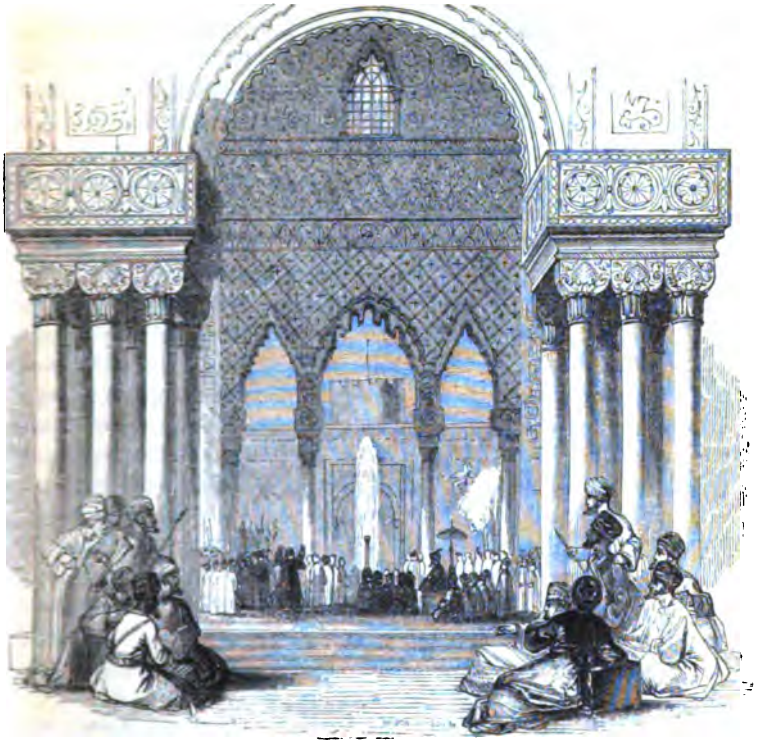
He whom shameless women have entrapped will never see deliverance,
Though he build a thousand castles incrusted over with lead;
For their construction will not avail: the fortresses will not profit.
Verily women are treacherous to every one near and distant.
With their fingers dyed with henna; with their hair arranged in plaits;
With their eyelids painted with kohl; they make one to drink of sorrows.

—And when the King Shah-Zaman heard these words from his son Camaralzaman, and understood the verses which he quoted, he returned him not an answer, from the excess of his affection for him; but treated him with increased favours and consideration.

The assembly broke up immediately; and after it was dissolved, the King Shah-Zaman summoned his Vizier, and in private said to him, O Vizier, tell me what I shall do in the affair of my son Camaralzaman; for I consulted thee on the subject of marrying him as preparatory to making him Sultan, and thou advisedst me to do so, and to mention the matter of marriage to him: so I proposed it to him, and he disobeyed me: acquaint me, therefore, now with that which thou seest to be best. The Vizier replied, That which I advise thee to do, O King, is, that thou have patience with him for another year; and when thou desirest to speak to him after that on the subject of marriage, speak not to him privately, but address him on a judgment-day, when all the Emirs and Viziers are present, and all the troops are standing before thee. Then, when all these are assembled, send to thy son Camaralzaman, and summon him to thy presence; and when he is come, address him on the

subject of marriage in the presence of all the Emirs and Viziers, and the chamberlains and lieutenants, and other lords of the empire, and the soldiers and the impetuous warriors; for he will be bashful before them, and will not be able to oppose thee in their presence. —And when the King Shah-Zaman heard these words of his Vizier, he rejoiced exceedingly; he approved of the Vizier's advice, and bestowed upon him a magnificent robe of honour.

The King Shah-Zaman had patience with his son Camaralzaman another year; and every day that passed over him, the latter increased in beauty and loveliness, and in elegance and consummate grace, until he had nearly attained the age of twenty years. God clad him with the apparel of comeliness, and crowned him with the crown of perfection: his eye was more enchanting than that of Lucifer; and the play of his glance, more seductive than that of the deceiver of Eve: his cheeks shone with redness; and his eyelashes scorned the sharp, piercing sword: the whiteness of his forehead resembled the shining moon; and the blackness of his hair was like the dark night.—The King Shah-Zaman, having attended to the words of the Vizier, waited another year until a festival-day, when the King's court was attended by all the Emirs and Viziers, and the chamberlains and other lords of the empire, and the soldiers and impetuous warriors. He then sent for his son Camaralzaman, who, when he came, kissed the ground before him three times, and stood before his father with his hands placed together behind his back. And his father said to him, Know, O my son, that I have summoned thee on this occasion before the present assembly, with all the troops before me, for the purpose of giving thee a command, and do not thou oppose me in that which I say. It is, that thou marry; for I desire to marry thee to a daughter of one of the Kings, and to rejoice in thee before my death.—But when Camaralzaman heard these words of his father, he hung down his head for a while towards the ground; and afterwards, raising it towards his father, the madness of youth affected him, and the ignorance of a stripling's age, and he replied, As to myself, I will never marry, though I be made to drink the cups of perdition: and as to thee, thou art a man of great age and of little sense. Hast thou not asked me before this day, twice before the present occasion, on the



Camaralzaman before the Court.

subject of marriage, and I would not consent to the proposal?—Then Camaralzaman unclasped his hands from behind his back, and tucked up his sleeves from his arms, before his father, in his anger.

His father was abashed and ashamed, because this had happened before the lords of his empire, and the soldiers who were present at the festival: but presently the royal energy returned to him, and he cried out at his son, and terrified him; and, calling to the mamlouks, commanded them to seize him. They therefore laid hold upon him; and he ordered them to bind his hands behind him, and they did so, and led him forward before his father. He hung down his head in fear and timidity, his face and his forehead were

bespangled with moisture, and his shame and confusion were excessive, while his father abused him and reviled him, saying to him, Wo to thee, O baseborn, and nursling of impurity! How couldst thou presume to make me this reply before my soldiers and armies? But hitherto no one hath chastised thee. Knowest thou not that this which thou hast done, had it proceeded from any one of the common people, it had been disgraceful in him?—He then commanded the mamlouks to loose the cords that bound his hands behind him, and to imprison him in one of the towers of the castle. The servants, therefore, immediately went into the saloon that was in the tower, and swept it, and wiped its pavement; and they placed in it a couch for Camaralzaman, upon which they spread a mattress and a leather covering; and they put for him a cushion, and a large lantern and a candle; for the place was dark in the day time. Then the mamlouks conducted Camaralzaman into this saloon, and stationed a eunuch at its door. And when they had done this, Camaralzaman ascended the couch, with broken spirit and mourning heart. He had already blamed himself, and repented of his injurious conduct to his father, when repentance availed him not, and he exclaimed, Malediction upon marriage and girls and deceitful women! Would that I had attended to my father's command and married; for if I had done so, it had been better for me than being in this prison!—Thus did it befall Camaralzaman.

Now as to his father, he remained upon his throne during the rest of the day, until sunset, when he retired with the Vizier, and said to him, Know, O Vizier, that thou hast been the cause of all this which hath happened between me and my son, by the advice that thou gavest me; and what dost thou counsel me to do now?—O King, answered the Vizier, leave thy son in the prison for a period of fifteen days: then summon him before thee, and command him to marry; for he will never oppose thee again. And the King received this advice of the Vizier, and slept that night with a heart troubled on account of his son; for he loved him excessively, because he had no son beside him. The King Shah-Zaman used to remain without sleep every night until he put his arm under the neck of Camaralzaman, and then he slept. So he passed that night with a heart disordered on his account, and remained turning over

from side to side as though he were lying upon the burning embers of hell: uneasiness overcame him, and sleep visited him not all that night: his eyes poured forth tears, and he repeated the words of the poet:—

> My night is tedious, while the slanderers sleep. It is enough that thy heart is terrified by separation.
>
> I exclaimed, while my night was prolonged by anxiety, O light of the morning, wilt thou not return?

But as to Camaralzaman, when night came, the eunuch placed before him the lantern, and lighted the candle, which he placed in a candlestick; and after this, he brought him some food. So he ate a little, and sat expostulating with himself for his ill manners towards his father the King Shah-Zaman, saying, Knowest thou not that the son of Adam is a dependant of his tongue, and that the tongue of a man is that which betrayeth him into perils? Thus he continued to expostulate with himself, and to blame himself, until tears overcame him; his aching heart was tortured, and he repented extremely of that which his tongue had uttered against his father. And when he had finished his repast, he demanded water to wash his hands, and cleansed them of what adhered to them from the food. He then performed the ablution preparatory to prayer, and recited the prayers of sunset and nightfall; after which he sat upon the couch, reciting the Coran. He recited the Chapters of "The Cow" and "The Family of Emran" and "Ya-Seen" and "The Compassionate" and "Blessed be He in whose hand is the Kingdom" and the "Two Preventives," and finished by supplication, and seeking refuge with God. Having done this, he laid himself on the couch, upon a mattress covered with satin, with two facings, and stuffed with ostrich-feathers; and when he desired to sleep he took off his outer clothes, and slept in a shirt of delicate waxed stuff, having upon his head a blue kerchief, and appearing like the moon in its fourteenth night. He then covered himself with a sheet of silk, and slept, with the lighted lantern at his feet, and the lighted candle at his head; and he continued asleep until the first third of the night had expired, not knowing the hidden event that awaited him, and what God, who knoweth all secrets, had decreed to befall him.

The Fairy finding Camaralzaman asleep.

Now the saloon and the tower were ancient, and had been deserted for many years; and in the tower was a Roman well inhabited by a Fairy of the posterity of Eblis the Accursed. The name of that Fairy was Maimouna the daughter of Damriel, one of the celebrated Kings of the Genii. And when Camaralzaman had remained asleep until the first third of the night had passed, this Fairy ascended from the Roman well to repair towards heaven for the purpose of listening by stealth; and on reaching the upper part of the well, she saw a light shining in the tower, contrary to what was usual. She had resided in that place for a long period of years, and said within herself, I have never witnessed anything like this before. And she wondered at this thing extremely, inferring

that some strange cause had occasioned it. She then proceeded in the direction of the light, and found that it issued from the saloon: so she entered it, and saw the eunuch sleeping at its door; and when she entered the saloon she found a couch placed there, with the form of a man sleeping upon it, and a lighted candle at his head, and a lighted lantern at his feet; and the Fairy wondered at this light. She advanced towards it by little and little, and, relaxing her wings, stood over the couch, and removed the sheet from his face, and looked at him. She remained for an hour in a state of astonishment at his beauty and loveliness, and found that the light of his face surpassed that of the candle: it gleamed with splendour: his eyes had been wantoning like those of the gazelle, and were intensely black; his cheeks were brilliantly red, and his eyelids were languishing; his eyebrows were arched, and his odour diffused itself like fragrant musk. At the sight of him Maimouna the daughter of Damriel extolled the perfection of God, and exclaimed, Blessed be Allah, the best of creators!—for this Fairy was of the believing Genii. So she continued a while gazing at the face of Camaralzaman, exclaiming, There is no deity but God!—and wishing, but without envy, that she were like him in beauty and loveliness. She said within herself, By Allah, I will not injure him, nor suffer any one to hurt him, but from every evil I will ransom him; for this comely face deserveth nothing save that people should gaze at it and extol the perfection of God: but how could his family leave him neglected in this ruinous place! If any of our Marids came up unto him now they would destroy him!—The Fairy then bent over him, and kissed him between his eyes; after which she let down the sheet over his face, and covered him with it.

Having done this, she spread her wings, and soared aloft towards heaven. She rose from the precincts of the saloon, and continued her upward flight through the sky until she drew near to the lowest heaven, when she heard the flapping of wings flying through the air. So she proceeded in the direction of their sound, and when she approached the being to whom they belonged, she found him to be an Afrite, named Danhash, whereupon she pounced upon him like a hawk. When Danhash, therefore, perceived her, and knew

The Fairy soaring towards Heaven.

that she was Maimouna, the daughter of the King of the Genii, he feared her; the muscles of his side quivered, and he implored her favour, saying to her, I conjure thee by the Most Great Name, and by the most noble talisman engraved upon the seal of Solomon, that thou treat me with benevolence, and hurt me not! And when Maimouna heard these words of Danhash, her heart was moved

with tenderness towards him, and she said to him, Thou hast conjured me by a mighty oath; but I will not liberate thee until thou hast informed me whence thou art now come.—O mistress, he replied, know that I come from the further extremity of the country of China, and from among the islands, and I will acquaint thee with a wonder that I have beheld this night; and if thou find my words to be true, do thou suffer me to go my way, and write me a document in thine own hand declaring that I am thine emancipated slave, so that no one of the bands of the Genii either of the upper who fly, or of the lower or those who dive, may oppose me. Maimouna said to him, And what hast thou seen this night, O Danhash? Acquaint me, and tell me no falsehood, desiring by thy lie to escape from my hand; for I swear by the inscription engraved upon the stone of the seal of Solomon the son of David (on both of whom be peace!), that, if thy words be not true, I will pluck out thy feathers with my hand, and tear thy skin, and break thy bones.—Then the Afrite Danhash the son of Shamhourash the Flyer said to her, If my words be not true, do with me what thou wilt, O my mistress. And he proceeded thus.

I came forth this night from the Interior Islands in the region of China, which are the dominions of the King Gaiour, the monarch of the Islands and the Seas and the Seven Palaces, and have seen a daughter of that King, than whom God hath created none in her age more beautiful. I know not how to describe her to thee; for my tongue would fail to do so; but I will mention to thee some of her characteristics as nearly as I can.—As to her hair, it is like the nights of emigration and separation, and as to her face, it is like the days of union. Well hath the poet said in describing her,—

> She spread forth three locks of her hair one night, and exhibited four nights together;
> And she turned up her face towards the moon of heaven, and showed me two moons in the same instant.

She hath a nose like the edge of a polished sword, and cheeks like deep red wine, or like anemonies; her lips resemble coral and carnelian, and the moisture of her mouth is more delicious than the best wine, and would quench the fire of the inflamed; her tongue

is put in motion by ample intelligence and a ready reply; she hath a bosom that is a temptation to him who beholdeth it—extolled be the perfection of Him who created and finished it! by the side of which are two smooth and round arms; and, as the poet hath said,—

> She hath hips connected with a slender waist, which tyrannize both over me and her:
> They confound me when I think upon them, and weigh her down when she would rise.

Her other charms, the describer cannot reckon; but all that I have mentioned, two delicate feet, the work of the protecting and recompensing Creator, support; and I wondered how they could sustain what was above them. Other particulars I omit; for language would fail to describe them, and no sign would convey a just idea of them.

The father of this damsel (continued Danhash) is a mighty King, an impetuous horseman, who crosseth the seas of the surrounding regions by night and day, dreading not death, nor fearing the escape of his foe, for he is a despotic tyrant, and an oppressive conqueror; he is lord of numerous armies and regions and islands and cities and habitations. His name is the King Gaiour, and he is monarch of the Islands and the Seas and the Seven Palaces. He loved this his daughter, whom I have described unto thee, with exceeding love, so that he collected the treasures of all the other Kings, and with them built for her seven palaces, each of a particular kind. The first palace is of crystal; the second, of marble; the third, of the iron of China; the fourth, of onyx and other precious stones; the fifth, of silver; the sixth, of gold; and the seventh, of jewels. He filled the seven palaces with varieties of magnificent furniture, and vessels of gold and silver, and utensils of every kind that Kings could require, and commanded his daughter to reside in each palace for a certain period of the year, and then to remove to another of them. Her name is the Queen Badoura. When her beauty became celebrated, and her fame spread throughout the surrounding countries, all the kings sent to her father to request her of him in marriage; and he mentioned the subject of marriage to her; but

The Father of Badoura urging her to marry.

she disliked it, and said to her father, O my father, I have no wish at all to marry; for I am a princess and a queen, ruling over men, and I desire not a man to rule over me. Yet the more she showed reluctance to marry, so much the more did her suitors increase in eagerness to possess her. All the Kings of the Interior Islands of China sent presents and rarities to her father with letters requesting her as a wife, and he repeated the proposals to her many times; but she opposed his wish, and was angry with him, and said to him, If thou mention the subject of marriage to me again, I will take a sword, and put its hilt upon the floor and its point to my bosom, and lean upon it until it protrude from my back, and thus kill myself. So when her father heard these words from her, the light became darkness before his face, and his heart was tortured excessively on her account; for he feared that she would kill herself. He was perplexed respecting both her and the Kings who sought

her in marriage from him, and said to her, If thou art determined not to marry, abstain from going out and coming in. He then conveyed her into an apartment, and there confined her, commissioning ten confidential female slaves to guard her, and forbidding her to behold the seven palaces; after which, he made it appear that he was incensed against her, and sent letters to all the Kings, informing them that she was afflicted with insanity, and that she had been confined for a year.

The Afrite Danhash, having related these facts to the Fairy, said, I go to her, O my mistress, every night, and gaze at her, and enjoy for a long time the sight of her face, and kiss her between her eyes while she lieth asleep; but from my love for her I do her no injury; for her loveliness is surpassing: every one who seeth her is jealous of her with respect to his own self. I conjure thee, O my mistress, that thou come with me and behold her beauty and loveliness, and justness of form and proportion; and afterwards, if thou desire to chastise me or to enslave me, do it; for it is thine to command, and thine to forbid.—Then the Afrite Danhash hung down his head towards the earth, and lowered his wings. But the Fairy Maimouna, after laughing at his words, and spitting in his face, said to him, What is this damsel of whom thou speakest? She is of no more value than a fragment of base pottery! What wouldst thou say if thou sawest my beloved? By Allah, I thought thou hadst some wonderful tale, or extraordinary story, O accursed! I have seen a man this night, such that if thou beheldest him even in a dream, thou wouldst be paralyzed with astonishment at him.—And what, said Danhash, is the story of this young man? She answered, Know, O Danhash, that this young man hath experienced the like of that which hath happened to thy beloved, whom thou hast mentioned. His father commanded him many times to marry; but he refused; and his father, when he had thus opposed him, was incensed against him, and imprisoned him in the tower in which I reside: and as I came forth this night I beheld him.—O my mistress, replied Danhash, show me this young man, that I may see whether he be more beautiful than my beloved, the Queen Badoura, or not; for I do not imagine that there existeth in this age the like of my beloved.—Thou liest, rejoined the Fairy, O accursed! O most un-

lucky of Marids, and most contemptible of Devils! for I am certain that there existeth not the equal of my beloved in these countries. Art thou mad, then, that thou comparest thy beloved unto mine?—I conjure thee by Allah, O my mistress, resumed Danhash, that thou come with me to see my beloved, and I will return with thee and behold thine.—It must be so, O accursed, said Maimouna; for thou art a knavish Devil; but I will not accompany thee, nor shalt thou go with me, except on the condition of a bet: if thy beloved, whom thou holdest to be superior, prove more beautiful than mine, whom I regard as superior, the bet shall be thine and against me; but if my beloved prove to be the more beautiful, the bet shall be mine and against thee. The Afrite Danhash replied, O my mistress, I consent to this condition willingly: come then with me to the islands. But Maimouna said, The place of my beloved is nearer than that of thine: here it is beneath us: so descend with me to see my beloved; and after that, we will repair to thine. Danhash replied, I hear and obey.

They then descended, and alighted within the precincts of the saloon in the tower, and Maimouna, having stationed Danhash by the side of the couch, put forth her hand, and raised the sheet from the face of Camaralzaman, the son of the King Shah-Zaman; whereupon his face beamed and shone, and glistened and glittered. Maimouna beheld him, and then, turning her eyes immediately towards Danhash, said to him, Look, O accursed, and be not the basest of fools: for I am a maiden, and am fascinated by him. So Danhash looked towards him, and remained a while contemplating him; after which, he shook his head, and said to Maimouna, by Allah, O my mistress, thou art excused; but it remaineth to be shown that the female is different from the male: yet by Allah, this thy beloved is, of all men, he who beareth the nearest resemblance to my beloved, in beauty and loveliness and elegance and all perfection: both of them have been formed alike in the mould of beauty. But when Maimouna heard these words of Danhash, the light became darkness before her eyes, and she struck him with her wing upon his head with such force that he almost experienced his predestined end from the violence of the blow; and she said to him, I swear by the brightness of his glorious aspect that thou shalt go

The Afrite Danhash carrying off Badoura.

O accursed, this instant, and lift up thy beloved, and bring her quickly unto this place, that we may put them together, and see them both while they lie asleep side by side: then it will be manifest unto us which of them is the more beautiful. If thou do not what I have commanded thee forthwith, O accursed, I will burn thee with my fire, and dart at thee my destructive sparks, and scatter thee torn in pieces over the deserts, making thee an example to the stationary and the night traveller.—So Danhash replied, O my mistress, thy command shall be obeyed; but I know that my beloved is more beautiful, and sweeter.

Then the Afrite Danhash flew away immediately, and Maimouna flew with him to guard him; and after they had been absent an hour, they returned conveying the damsel, who was clad in

a shirt of delicate Venetian stuff, with two borders of gold embroidered in the most admirable manner, presenting the following verses worked upon the extremity of each sleeve:—

> Three things have prevented her from paying us a visit, through fear of the spy and the angry envier;
> The light of her forehead, and the sound of her ornaments, and the constant scent of ambergris inherent in her.
> Suppose she hide her forehead with the end of her sleeve, and pull off her jewels: how can she divest her of her odour?

The Afrite and Fairy descended with this damsel, and, having extended her by the side of the young man, uncovered the faces of both, and they bore the strongest resemblance to each other, as though they were twins, or an only brother and sister: they were a temptation to the abstinent. Danhash and Maimouna began to gaze upon them, and the former said, Verily my beloved is the more beautiful.—Nay, replied Maimouna: my beloved is the more beautiful. Woe to thee, O Danhash! Art thou blind? Dost thou not behold his beauty and loveliness, and justness of stature and form? But hear what I say of my beloved, and if thou be a true lover of her with whom thou art enamoured, say of her as I shall say of my beloved.—She then kissed Camaralzaman several times, and recited an ode in his praise. And when Danhash heard it, he was extremely delighted, and full of admiration; but he said, Thou hast recited these tender verses on thy beloved with thy mind engrossed by him: I will now endeavour to recite some, the best that I can think of. So he approached his beloved, Badoura, and, having kissed her between the eyes, looked towards the Fairy Maimouna, and towards his beloved, and recited an ode: but with a wandering mind. And when he had finished, the Fairy said, Thou hast done well, O Danhash: but which of these two is the more beautiful? He answered, my beloved Badoura is more beautiful than thine.—Thou liest, O accursed! she replied; for my beloved is more beautiful than thine.

Thus they continued contradicting each other, until Maimouna cried out at Danhash and would have laid violent hands upon him; but he abased himself before her; and softening his speech, said to her, Let not the truth be grievous unto thee: annul thy assertion

and mine; for we each pronounce in favour of our beloved: let each of us, therefore, reject both the opinions, and let us seek one to judge between us with equity, and by his sentence we will abide. Maimouna replied, So shall it be. She then struck the floor with her foot, and there arose from it an Afrite, blind of one eye, and with a diseased skin; his eyes were slit upwards in his face; upon his head were seven horns, and he had four locks of hair hanging down to the ground; his hands were like those of the Kutrub,* with claws like the claws of the lion, and his feet were like the elephant's, with hoofs like those of the ass. As soon as this Afrite arose, and beheld Maimouna, he kissed the ground before her, and placing his hands together behind his back, said to her, What dost thou require, O my mistress, O daughter of the King? She answered, O Cashcash, I desire that thou judge between me and this accursed Danhash. She then acquainted him with the case from first to last; and upon this, the Afrite Cashcash looked upon the face of the young man, and upon that of the damsel, and beheld them embracing each other as they lay asleep, the arm of each being under the neck of the other, resembling each other in beauty and loveliness, and equal in charms. The Marid Cashcash gazed, and wondered at their beauty, and, after he had long kept his eyes upon them, looked towards Maimouna and Danhash, and recited some amatory verses, and then added, By Allah, neither of them is more or less beautiful than the other; but they bear the strongest resemblance to each other in beauty and loveliness, and elegance and perfection; and they are not to be pronounced different from each other in these respects because they are of different sexes. I have to propose, however, another mode of determining the question; and it is this: that we wake each of them without the knowledge of the other; and the one who shall be most inflamed with love for the other shall be confessed to be the inferior in beauty and loveliness.—Excellent, said Maimouna, is this advice that thou hast given, and I approve of it.—And I also, said Danhash, approve of it.

Upon this, therefore, Danhash transformed himself into a flea, and bit Camaralzaman upon his neck, in a soft place: so Camaralzaman

* Some unknown or fabulous animal.

Maimouna and Danhash deciding their Wager.

put his hand to his neck, and scratched the place of the bite, on account of the violence of the smarting that it occasioned, and moving sideways, found something lying by him, from which proceeded a breath more fragrant than musk, with a body softer than butter. Camaralzaman wondered at this exceedingly, and immediately raised himself. Looking at this person lying by his side, he found it to be a damsel like a precious pearl, or like a shining sun, with a form like the letter Alif,* of quinary stature, high-bosomed,

* The letter Alif is a slender line. Quinary probably alluded to the height of five palms or feet.

and with red cheeks. And when Camaralzaman thus beheld the lady Badoura, the daughter of the King Gaiour, and observed her beauty and loveliness as she lay asleep by his side, he saw upon her body a shirt of Venetian stuff, and upon her head a coif of cloth of gold adorned with jewels, and on her neck a long necklace of precious gems such as none of the Kings could procure. His reason was confounded at the sight, and he said within himself, What God desireth will come to pass, and what He desireth not will not happen! He then turned her over with his hand, and attempted to rouse her; but she awoke not; for Danhash had made her sleep heavy: so Camaralzaman squeezed her with his hand, and shook her, saying, O my beloved, awake, and see whom I am; for I am Camaralzaman. But she awoke not, nor moved her head. And he remained for an hour reflecting upon her case, and said within himself, If my conjecture be true, this damsel is she to whom my father desireth to marry me, and for three years I have refused to do it: but, please God, when morning cometh, I will say to my father, Marry me to her:—and I will not suffer mid-day to pass before I possess her and delight myself with her beauty and loveliness.—He then inclined towards Badoura to kiss her: whereupon Maimouna the Fairy trembled and was confounded: but as to the Afrite Danhash, he leaped for joy. When Camaralzaman, however, was about to kiss her upon the mouth, he feared God, and turned away his face, saying within himself, I will have patience; for perhaps my father, when he was incensed against me, and imprisoned me in this place, brought unto me this bride, and commanded her to sleep by my side, to prove me by her, and charged her not to appear awake on my attempting to rouse her, and said to her, Whatsoever Camaralzaman do to thee, acquaint me with it. And probably my father is standing concealed in some place to observe me, while I see him not, and he will witness all that I do with this damsel, and in the morning will reproach me, and say to me, How dost thou say, I have no need of marriage,—and kiss that damsel, and embrace her! So I will withhold myself from her, lest I be exposed before my father. I will not touch this damsel from the present moment, nor look towards her; but will only take from her something that may be a token in my keeping and a memorial of her, that there

may be a sign between me and her.—Then Camaralzaman raised the hand of the damsel, and took her ring from her little-finger. It was worth a large sum of money; for its stone was a precious jewel; and around it were engraved these verses :—

> Think not that I have forgotten your promises, notwithstanding the length of your alienation.
> O my lord, be generous and propitious towards me! Perhaps I may kiss your mouth and your cheeks.
> By Allah, I will never relinquish you, though you should transgress the bounds of love.

So Camaralzaman took off this ring from the little finger of the Queen Badoura, and having put it on his own little finger, turned his back towards her, and slept.

The Fairy Maimouna, when she saw this, rejoiced, and said to Danhash and Cashcash, Have ye seen my beloved, Camaralzaman, how he hath abstained from this damsel? This is the result of the perfection of his excellences. Consider how he beheld this damsel and her beauty and loveliness, and yet embraced her not, nor passed his hand over her; but turned his back to her, and slept.—They answered her, We have witnessed his perfect conduct.

Maimouna then transformed herself into a flea, and entering beneath the clothes of Badoura, the beloved of Danhash, bit her; whereupon she opened her eyes, and sat up, and beheld a young man sleeping by her side, and snoring in his sleep, with cheeks like anemonies, and eyes that put to shame the beautiful Houries, and a mouth like the seal of Solomon. When she beheld him, distraction and ecstasy and desire overcame her, and she said within herself, O my disgrace! This young man is a stranger: I know him not; and wherefore is he lying by my side in the same bed?—Then looking at him again, and contemplating his elegance and his amorous aspect, and his beauty and loveliness, she said, By Allah, he is a youth comely as the moon, and my heart is almost rent by ecstasy of love for him, and by the violence of passion excited by his beauty and loveliness! But how am I disgraced by his means! By Allah, if I had known that this handsome youth was the person who demanded me in marriage of my father, I had

not rejected him, but had married him, and delighted myself with his loveliness.—Then the Queen Badoura immediately looked in the face of Camaralzaman, and said to him, O my lord, and beloved of my heart, and light of mine eye, awake from thy sleep! And she shook him with her hand. But Maimouna the Fairy immersed him in sleep, and pressed down his head with her wing: so he awoke not. The Queen Badoura shook him again with her hand, and said to him, By my life I conjure thee to comply with my desire, and awake from thy sleep! Arise, O my master, and recline upon the cushion, and sleep not!—But Camaralzaman returned her no reply, nor addressed her with a word; still snoring in his sleep. So the Queen Badoura said, Wherefore art thou so proud, with thy beauty and loveliness and elegance and amorous aspect? As thou art comely, so am I also. Why then dost thou act thus? Have they instructed thee to manifest aversion towards me, or hath my father, that ill-omened old man, forbidden thee to speak to me this night? —Camaralzaman then opened his eyes; whereupon her love for him increased. God instilled into her heart a passion for him, and she cast at him a glance which occasioned her a thousand sighs; her heart throbbed, and she said to Camaralzaman, O my master, speak to me! O my beloved, converse with me! O object of my passion, return me a reply, and tell me what is thy name; for thou hast captivated my reason!—But all this while, Camaralzaman remained immersed in sleep and replied not a word. And the Queen Badoura sighed, and said, Wherefore art thou so self-satisfied? Then she shook him again, and turned over his hand, and seeing her ring upon his little-finger, she uttered a cry of astonishment, and said with an amorous manner, Alas! Alas! By Allah, thou art my beloved, and thou lovest me; but thou seemest to affect an aversion towards me, though thou camest to me while I was asleep, and I know not what thou hast done unto me; yet I will not pull off my ring from thy little-finger.—And she searched for something to take from him, and taking off his ring from his finger, put it on her, instead of her own ring; after which she kissed his mouth and his hands, and placed one of her hands beneath his neck, and the other under his arm, and fell asleep again by his side.

When Maimouna beheld this, she rejoiced exceedingly, and said

to Danhash, Hast thou seen, O accursed, how thy beloved hath acted in the distraction of her passion for my beloved, and how he hath acted in his pride and dissimulation? There is no doubt, then, that my beloved is more beautiful than thine: but I pardon thee. —She then wrote for him a paper of manumission, and, looking towards Cashcash, said to him, Do thou insinuate thyself with him beneath his beloved, and assist him to convey her back to her place; for the night is gone, and the opportunity for the accomplishment of my intention is past. So Danhash and Cashcash advanced towards the Queen Badoura, and insinuated themselves beneath her, and having flown away with her and conveyed her back to her place, restored her to her bed, while Maimouna remained alone gazing at Camaralzaman as he lay asleep, until but little of the night remained, when she went her way.

Now when daybreak came, Camaralzaman awoke from his sleep, and looked to the right and left; but found not the damsel with him. So he said within himself, What meaneth this affair? It seemeth that my father would excite in me a desire to marry

After Cashcash and Danhash returning with Badoura.

the damsel who was with me, and, having done this, hath taken her away secretly, that my desire for her may increase.—He then called out to the eunuch who was sleeping at the door, and said to him, Wo to thee, O accursed! Rise!—The eunuch, therefore, arose, his reason wandering from sleep, and brought to him the basin and ewer. And Camaralzaman rose, and performed the ablution, recited the morning prayers, and sat repeating the praises of God. Then looking towards the eunuch, he saw him standing in attendance before him, and he said to him, Wo to thee, O Sawab! Who hath come hither, and taken away the damsel from my side while I was asleep; —The eunuch said, O my master, what damsel?—The damsel who was sleeping with me this night, answered Camaralzaman. And the eunuch was disturbed at his words, and replied, There was no damsel with thee, nor any one else: and how could a damsel come in when I was sleeping behind the door and it was locked? By Allah, O my master, neither male nor female came in to thee.—But Camaralzaman exclaimed, Thou liest, O ill-omened slave! Art thou also of sufficient rank to presume to deceive me, and wilt thou not acquaint me whither hath gone the damsel who was sleeping with me this night, nor inform me who took her away from me? —The eunuch, agitated by what he said, answered, By Allah, O my master, I have neither seen a young woman nor a young man. And Camaralzaman was enraged at the words of the eunuch, and said to him, They have taught thee deceit, O accursed? Come hither then to me.

So the eunuch approached him, and Camaralzaman took him by the collar, and threw him down upon the floor, and then, kneeling upon him, kicked him and squeezed his throat until he became insensible; after which, he tied him to the well-rope, and lowered him into the well till he reached the water, and let him down into it: and it was in the cold season of a severe winter. He plunged the eunuch in the water, and then drew him up, and let him down again; and thus he continued to do. The eunuch all the while cried for help, and shrieked and called: but Camaralzaman replied, By Allah, O accursed, I will not draw thee out from this well until thou acquaint me with the story of that damsel, and tell me who took her away while I slept. So the eunuch said,

The Eunuch in the Well.

Deliver me from the well, O my master, and I will acquaint thee with the truth. Camaralzaman, therefore, drew him up from the well, and took him out, stupified with what he had suffered from the dipping and plunging and cold and beating and torture. He trembled like the reed in the tempestuous wind, his teeth were locked together, and his clothes were dripping. And when he found himself upon the floor he said, Suffer me, O my master, to go and take off my clothes, and wring them, and spread them in the sun, and put on others: then I will return to thee quickly, and acquaint thee with the affair of that damsel, and relate to thee her story.—By Allah, O ill-omened slave, replied Camaralzaman, if thou hadst not experienced the pains of death, thou hadst not confessed the truth! Go out then to do what thou desirest, and return to me quickly and relate to me the story of the damsel.

The eunuch, upon this, went forth, scarcely believing in his escape, and ran without stopping until he went in to the King Shah-Zaman, the father of Camaralzaman, when he found the Vizier by his side, and they were conversing on the affair of Camaralzaman. He heard the King say to the Vizier, Verily I have not slept this last night from the trouble of my heart respecting Camaralzaman, and I fear that some evil will befall him from his confinement in that ancient tower: it was not at all fit to imprison him. But the Vizier replied, Fear not for him: by Allah, no harm will happen unto him. Leave him imprisoned for a month, that his temper may become softened.—And while they were thus talking, the eunuch came in to them in the condition above described, and said to the King, O our lord the Sultan, insanity hath befallen thy son, and thus hath he done unto me; and he said to me, A damsel passed this night with me, and went away secretly: acquaint me, therefore, with her history.—But I know not the affair of this damsel.

And when the Sultan Shah-Zaman heard these words respecting his son Camaralzaman, he cried out, saying, Oh, my son!—and was violently enraged against the Vizier who had been the cause of these events, and said to him, Arise, and ascertain for me the state of my son.

The Vizier, therefore, went, treading upon the skirts of his dress through his fear of the King, and proceeded with the eunuch to the tower. The sun had risen, and the Vizier went in to Camaralzaman, and found him sitting upon the couch, reciting the Coran, and he saluted him, and seating himself by his side, said to him, O my master, this ill-omened slave hath brought us information that hath troubled and agitated us, and the King was incensed at it. So Camaralzaman said, O Vizier, and what hath he told you concerning me to trouble my father? In truth he hath troubled none but me. —The Vizier answered, He came to us in a miserable plight, and told us a thing—God forbid that it should be true of thee!—he uttered a lie respecting thee such as is not proper to be mentioned. Allah preserve thy youth, and thy sound reason and thine eloquent tongue, and far be it from thee that anything base should proceed from thee!—Camaralzaman, therefore, said to him, O Vizier, and what hath this ill-omened slave said?—He informed us, answered the Vizier, that thou hadst become mad, and hadst said to him, There was a damsel with me last night.—Didst thou then say to the eunuch these words? And when Camaralzaman heard this, he was violently enraged, and said to the Vizier, It is evident to me that ye taught the eunuch to act as he did, and forbade him to acquaint me with the affair of the damsel who was sleeping with me this last night: but thou, O Vizier, art more sensible than the eunuch; tell me therefore immediately whither is gone the beautiful damsel who was sleeping in my bosom last night; for ye are they who sent her to me and commanded her to pass the night in my bosom; and I slept with her until the morning, when I awoke, and found her not. Where, therefore, is she now?—O my master Camaralzaman, replied the Vizier, may the name of Allah encompass thee! By Allah, we sent not any one to thee this last night, and thou sleepedst alone, with the door locked upon thee, and the eunuch sleeping behind it; and neither damsel nor any one else came to thee.

Return then to thy reason, O my master, and no longer trouble thy heart.—But Camaralzaman, enraged at his words, said to him, O Vizier, that damsel is my beloved, and she is the beautiful creature with the black eyes and the red cheeks whom I embraced last night. And the Vizier wondered at his words, and asked him, Didst thou see that damsel this night with thine eye and awake, or in sleep? —O ill-omened old man, said Camaralzaman, dost thou imagine that I saw her with my ear? Nay, I saw her with my eyes, and awake, and turned her over with my hand, and remained awake by her half of the entire night, enjoying the contemplation of her beauty and loveliness, and elegance and amorous aspect: but ye charged her that she should not speak to me; so she pretended to be asleep, and I slept by her side until the morning, when I awoke from my sleep and found her not.—The Vizier replied, O my master Camaralzaman, perhaps thou sawest this in thy sleep, and it is the result of confused dreams or vain fancies occasioned by eating a mixture of different kinds of food, or an idea inspired by the wicked devils. —O ill-omened old man, exclaimed Camaralzaman, wherefore dost thou too make a jest of me, and tell me that perhaps this is a result of confused dreams, when the eunuch hath confessed to me that the damsel was here, and said to me, I will immediately return to thee and relate to thee her story?

He then instantly arose, and drawing near to the Vizier grasped his beard in his hand. It was a long beard, and Camaralzaman took it and twisted it round his hand, and pulled him by it so that he threw him down from the couch upon the floor; and the Vizier felt as if his soul had departed, from the violence with which his beard was pulled. Camaralzaman then continued kicking the Vizier with his feet, and beating him upon the back of his neck with his hands, until he had almost put an end to him. So the Vizier said within himself, If the slave, the eunuch, saved himself from this mad youth by his lie, it is more fit that I also should save myself by a lie; else he will destroy me: therefore now will I lie and save my life from him; for he is mad: of his madness there is no doubt. Accordingly, he looked towards Camaralzaman and said to him, O my master, be not angry with me; for thy father charged me to conceal from thee the affair of this damsel; but now I am

Camaralzaman beating the Vizier.

weak and wearied by the beating; for I am become an old man, and have not strength to endure blows: grant me then a short delay, that I may relate to thee the story of the damsel.—Upon this therefore he ceased from beating him, and said to him, Why wouldst thou not acquaint me with her history until after beating and disgrace? Arise now, O ill-omened old man, and tell me her story.—The Vizier then said to him, Dost thou ask respecting the damsel with the beautiful face and consummate form?—Yes, said Camaralzaman: inform me, O Vizier, who brought her to me and put her to sleep with me, and where she is now, that I may myself go to her. And if my father, the King Shah-Zaman, hath done thus unto me to prove me by that beautiful damsel, with the view of my marrying her, I consent to do so. He did all this to me and inflamed my heart with love for that damsel, and afterwards separated her from me, only because of my refusal to marry. But now I consent to marry. I say again, I consent to marry. So acquaint my father with this, O Vizier, and advise him to marry me to that damsel; for I desire none but her, and my heart hath loved none other: arise then, and hasten to my father, and advise him to be quick in marrying me: then return to me soon—immediately.

The Vizier believed not in his escape from Camaralzaman until

he had gone forth from the tower, and he ran on until he came into the presence of the King Shah-Zaman; when the King said to him, O Vizier, wherefore do I behold thee in a state of confusion, and who hath by his wickedness injured thee, so that thou hast come in terror? He answered, I have brought thee news.—And what is it? asked the King.—Know, answered the Vizier, that madness hath befallen thy son Camaralzaman.—And when the King heard these words, the light became darkness before his face, and he said, O Vizier, explain to me the nature of the madness of my son. The Vizier replied, I hear and obey:—and he acquainted him with that which his son had done: whereupon the King said to him, Be informed, O Vizier, that I will grant thee, in return for the news which thou hast brought me of the madness of my son, the striking off of thy head, and the cessation of my favours to thee, O most ill-omened of Viziers, and basest of Emirs! For I know that thou hast been the cause of the madness of my son by the wicked advice which thou gavest me first and last. By Allah, if any mischief or madness have befallen my son, I will nail thee upon the roof, and make thee to taste affliction.

The King then rose upon his feet, and, taking the Vizier with him, entered the tower in which was Camaralzaman; and when they came to him, he stood up to his father, descending quickly from the couch upon which he was sitting; and, having kissed his father's hands, drew backwards, and hung down his head towards the ground, and stood before his father with his hands joined behind his back. Thus he remained a while; after which, he raised his head towards his father, and, with tears flowing from his eyes down his cheeks, recited the words of the poet:—

> If I have been guilty of a fault against you, and committed a deed of a shameful nature,
> I repent of my offence, and your clemency will extend to the evil-doer who craveth forgiveness.

And upon this, the King arose, and embraced his son Camaralzaman, kissing him between the eyes, and seated him by his side upon the couch. Then looking towards the Vizier with the eye of anger, he said to him, O dog of Viziers, wherefore dost thou

say of my son such and such things, and terrify my heart on his account? And he turned towards his son, and said to him, O my son, what is the name of this day?—O my father, he answered, to-day is Saturday, and to-morrow is Sunday, and next after it is Monday, then Tuesday, then Wednesday, then Thursday, and then Friday. And the King said to him, O my son, O Camaralzaman, praise be to God for thy safety! What is the name of this month, in Arabic?—Its name, he answered, is Zulcada, and it is followed by Zulhaja, and Moharram, and Safar, and Rabia-the-first, and Rabia-the-second, and Jumada-the-first, and Jumada-the-second, and Rejeb, and Shaban, and Ramadan, and Showal.* So the King rejoiced at this answer exceedingly, and spat in the face of the Vizier, and said to him, O wicked old man, how dost thou assert that my son Camaralzaman hath become insane, when the case is that none hath become insane but thyself? The Vizier shook his head, and was about to speak; but it occurred to his mind that he should rather wait a little, to see what would happen.

The King then said to his son, O my son, what were those words that thou spakest to the eunuch and the Vizier, when thou saids to them, I was sleeping with a beautiful damsel this last night? And what is the affair of this damsel whom thou hast mentioned?—And Camaralzaman laughed at the words of his father, and answered him, O my father, know that I have not strength to endure jesting; therefore add not to me another word of it; for my temper is straitened by that which ye have done unto me. Know, O my father, that I consent to marriage; but on the condition that thou marry me to that damsel who was sleeping with me this last night; for I am certain that it was thou who sentest her to me and causedst me to be enamoured of her, and that thou sentest to her before the morning, and tookest her away from me.—At this the King exclaimed, The name of Allah encompass thee, O my son! Allah preserve thy reason from derangement! What is this damsel of whom thou assertest that I sent her to thee this last night and then sent to take her away from thee before the morning? By Allah, O my son, I have no knowledge of this affair. I conjure thee, then,

* These are the twelve months of the year.

to inform me: is not this a confused dream, or a fancy resulting from food? For thou passedst this last night with a heart troubled on the subject of marriage, and inspired with fancies by the mention of that subject. Malediction upon marriage and its hour, and upon him who advised me on that matter! There is no doubt but that thy temperament is disturbed on that account, so that thou hast dreamt that a beautiful damsel was embracing thee, and thou believest in thine own mind that thou sawest this awake, when all this, O my son, was a confused dream.—But Camaralzaman replied, Abstain from these words, and swear to me by Allah, the Creator, the Omniscient, the Destroyer of the mighty, and the Annihilator of the infidel kings, that thou hast had no knowledge of the damsel or her abode. So the King said, By Allah the Great, the God of Moses and Abraham, I have had no knowledge of that which thou mentionest, and probably it was a confused dream that thou sawest in sleep.

Then Camaralzaman said, I will propose to thee a parable, to prove to thee that this happened when I was awake, by asking thee if it have ever happened that any person dreamt that he was fighting, and, after a severe contest, awoke from his sleep and found in his hand a sword stained with blood? His father answered, No, by Allah, O my son: such a thing hath never occurred. Then, said Camaralzaman, I will acquaint thee with that which hath happened unto me; and it was this: I seemed as though I awoke this last night from my sleep at midnight, and found a damsel sleeping by my side, whose figure and form were as mine, and I embraced her, and touched her with my hand, and took her ring, which I put on my finger, and she pulled off my ring and put it on her finger. But I regarded her with reserve, from a feeling of bashfulness towards thee; for I imagined that thou hadst sent her, and hadst concealed thyself in some place to observe my actions. So I was ashamed to kiss her upon her mouth on thine account, as it occurred to my mind that thou desiredst to tempt me by her, to excite me to marry. Afterwards I awoke from my sleep at the commencement of the dawn, and found no trace of the damsel, nor obtained any tidings of her; and what happened between me and the eunuch and the Vizier was in consequence of this. Now how

could this affair be as thou supposest, when the incident of the ring is true? Were it not for the ring I should imagine that it was a dream; but this is her ring which is upon my little-finger at the present moment. See, O King, what is its value.

Camaralzaman then handed the ring to his father, who, having taken it, and turned it round, looked towards his son, and said to him, Verily, some great and important revelation dependeth upon this ring, and that which happened to thee last night with this damsel is a mysterious affair. I know not how this visitor came in among us, and no one was the cause of all this but the Vizier. I conjure thee, however, by Allah, O my son, that thou be patient; for probably God will dispel this affliction from thee, and send thee complete relief; as the poet hath said,—

> Probably Fortune will turn its rein, and bring prosperity; for Fortune is changeable.
> My desires may be blest, and my wants performed, and happy events may follow adverse.

O my son, he continued, I have now convinced myself that thou art not insane; but no one can clear up thy affair excepting God.—Camaralzaman replied, By Allah, O my father, search after this damsel for me, and hasten her coming; else I shall die of anguish. Then, with an expression of transport, he looked towards his father, and recited these two verses:—

> If your promise of an actual interview be false, grant the lover an interview or a visit in sleep.
> But how, they replied, can the phantom present itself to the eye of a youth from whom sleep is banished?

O my father, he added, I have not patience to wait for her even an hour. And upon this, the King smote his hands together, and exclaimed, There is no strength nor power but in God, the High, the Great! No stratagem will avail in this affair!—He then took the hand of his son, and led him to the palace, where Camaralzaman laid himself upon the bed of sickness, and his father seated himself at his head, mourning and weeping for his son, and leaving him neither by night nor day.

At length the Vizier said to the King, O King of the age, how long wilt thou remain shut up from the troops with thy son Camaralzaman? Probably the order of the realm may be corrupted by thy estrangement from the lords of thy empire. It is incumbent on the wise, when various diseases afflict his body, to apply himself to restoratives for his bones; and it is my advice that thou remove thy son from this place to the pavilion in the palace overlooking the sea, and pass thy time in retirement there with thy son, appointing two days in every week, namely, Thursday and Monday, for the procession of state and for holding the court. So, on those two days, the Emirs and Viziers, and chamberlains and lieutenants, and other lords of the empire and chief men of the state, and the impetuous warriors and the rest of the soldiers and subjects, shall come in unto thee and submit to thee their cases, and thou shalt perform their wants and judge between them, and take from them and give to them, and command and forbid; and the rest of the week thou shalt pass with thy son Camaralzaman. Thus thou shalt continue to do until God dispel thy grief and his: and be not confident, O King, of thy safety from the vicissitudes of fortune and the calamities of time: for the wise is always cautious.—And when the Sultan heard these words of the Vizier, he approved of his advice, and saw that it was suitable to his case: it made an impression upon him, and he feared that the order of his realm would be disturbed around him; so he arose immediately, and gave orders to remove his son from that place to the pavilion in the palace overlooking the sea. The access to it was over a causeway in the midst of the sea, the width of which was twenty cubits. Around the pavilion were windows overlooking the sea; its floor was paved with coloured marbles, its ceiling was painted with the finest pigments of every colour, and decorated with gold and ultramarine, and they spread in it for Camaralzaman silken carpets, hung its walls with brocade, and suspended in it curtains adorned with jewels. Camaralzaman entered it, and from the excess of his passion he became extremely restless, his heart was troubled, his complexion became pallid, and his body wasted. His father sat at his head mourning for him; and every Thursday and Monday the King gave permission to every one of the Emirs and Viziers, and chamberlains and

lieutenants, and other lords of the empire, and all the soldiers and subjects who desired, to come in to him in that pavilion. So they entered, and performed their several services, and remained with him until the close of the day, when they dispersed and went their way; after which, the King went in to his son Camaralzaman in that place, and left him not night nor day; and thus he continued to do for many days and nights. Thus did it happen unto Camaralzaman.

Now I must relate what took place with the Queen Badoura, the daughter of the King Gaiour, the lord of the Islands and the Seven Palaces.—When the Genie had carried her back and laid her again in her bed, there remained of the night no more than three hours; and when daybreak came she awoke from her sleep, and sat up, and looked to the right and left; but saw not her beloved who had been lying in her bosom. Upon this, her heart was agitated, her reason quitted her, and she uttered a great cry. So all her female slaves and nurses and confidants awoke and came in to her, and the chief of them, advancing towards her, said to her, O my mistress, what hath befallen thee?—O ill-omened old woman, said the lady Badoura, where is my beloved, the beautiful youth who was sleeping this night in my bosom? Inform me whither he hath gone. And when the old lady heard these words, the light became darkness before her face, and fearing greatly from her power, she said, O my mistress Badoura, what mean these disgraceful words? But the lady Badoura exclaimed, Wo to thee, O ill-omened old woman! Where is my beloved, the beautiful youth with the lovely face and the black eyes and the joined eyebrows, who was with me from nightfall until near daybreak?—By Allah, answered the old woman, I have seen neither a young man nor any other person, and I conjure thee by Allah, O my mistress, that thou jest not in this unreasonable manner, lest our lives be lost; for perhaps this jest may come to the knowledge of thy father, and who will deliver us from his hand? The Queen Badoura said to her, There was a young man passing this last night with me, in countenance the most comely of men.—Heaven preserve thy reason! exclaimed the old lady: there was no one passing the night with thee. And upon this, Badoura looked at her hand, and found the

Badoura attempting to kill the Lady.

ring of Camaralzaman upon her finger, and found not her own ring. So she said to the lady, Wo to thee, O deceitful! Dost thou tell a lie, and say to me, There was no one passing the night with thee,—and swear to me by Allah falsely?—By Allah, replied the confidant, I have not told thee a lie, nor sworn falsely. And the lady Badoura was enraged at her; and, drawing a sword that was by her, struck her, and would have killed her. But the eunuch and the female slaves cried out at her, and went and acquainted her father with her state.

The King, therefore, came immediately to his daughter, the lady Badoura, and said to her, O my daughter, what is the matter with thee?—O my father, said she, where is the young man who was sleeping by my side this last night!—Her reason fled from her head, and she began to look to the right and left, and then rent her vest to its skirt. So when her father saw her do thus, he ordered the female slaves and eunuchs to seize her; and they laid hold upon her, and bound her, and put a chain of iron upon her neck, and attached her to a window of the palace. Now as to her father, the world became strait unto him; for he loved her, and her state was grievous to him. He therefore summoned the astrologers and sages, and those skilled in [magic] characters, and said to them, Whosoever cureth my daughter of her present disorder, I will marry him to her, and will give him half of my kingdom; and whoso faileth to cure her, I will strike off his head, and hang it over the palace-gate. And so he continued to do until he had cut off, on her account, forty heads. He sought all the sages; but all the people held back from attempting her cure, and all the sages were unable to restore her; her case perplexed the men of science, and those skilled in [magic] characters.

The lady Badoura remained in the same state for three years.—Now she had a foster-brother named Marzavan, who had travelled to the most remote countries and been absent from her during all that period. He loved her with an excessive love, greater than the love of brothers; and when he came back, he went in to his mother, and inquired of her respecting his sister, the lady Badoura. So she said to him, O my son, insanity hath befallen thy sister; she hath been in this state for three years, with a chain of iron upon her neck, and the physicians have been unable to cure her. And when Marzavan heard these words, he said, I must visit her: perhaps I may discover her ailment, and be able to cure her. His mother, therefore, when she heard him say this, replied, Thou must visit her; but wait until to-morrow, that I may devise some stratagem to forward thy purpose. She then walked to the palace of the lady

Badoura in confinement.

Badoura, and, accosting the eunuch who was charged to keep the door, gave him a present, and said, I have a daughter who was brought up with the lady Badoura, and I have married her; and in consequence of that which happened to thy mistress, her heart became greatly concerned for her state. I therefore beg of thy goodness that my daughter may pay her a short visit, to see her, and then return by the way that she came without any person's knowing of her visit.—The eunuch replied, That will be impossible, except at night: so after the Sultan shall have come to see his daughter, and gone forth, enter thou with thy daughter.

The old woman then kissed the hand of the eunuch, and went forth to her house; and at the commencement of the next night she arose immediately, and taking her son Marzavan, clad him in a suit of women's attire, after which she placed his hand in her own, and conducted him into the palace. She advanced with him until she brought him to the eunuch, after the departure of the Sultan from his daughter, and when the eunuch saw her, he arose, and said to her, Enter; but prolong not thy stay. So when the old woman entered with her son Marzavan, he saw the lady Badoura in the state already described, and he saluted her, after his mother had taken off his women's apparel. Marzavan then took forth the books that he had brought with him, and lighted his candle. But the lady Badoura, looking at him, recognised him, and said to him, O my brother, thou hast been travelling, and tidings of thee have been suspended.—True, he replied; but God hath restored me in safety, and I desired to travel again, and nothing prevented me from doing so excepting this news that I have heard respecting thee; in consequence of which my heart hath been tormented on thine account; wherefore I have come to thee in the hope that I may discover thy disorder and be able to cure thee.—But she said, O my brother, dost thou imagine it to be madness that hath befallen me? Then, making a sign to him, she recited these two verses:—

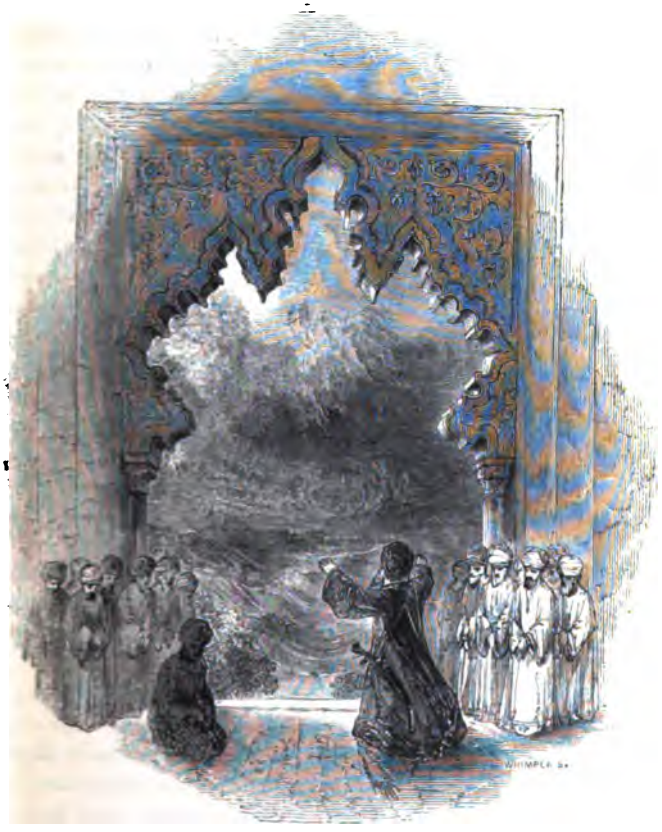
They said, Thou ravest upon him whom thou lovest. And I replied, The sweets of life are only for the mad.

Well: I am mad: then bring me him upon whom I rave; and if he cure my madness, do not blame me.

So Marzavan perceived that she was in love; and he said to her, Acquaint me with thy story, and with all that hath happened to thee: perhaps God may discover to me that which may bring thee deliverance. The lady Badoura therefore replied, O my brother, hear my story. It is this.—I awoke from my sleep one night, in the last third of the night, and, sitting up, beheld by my side a young man, the most beautiful of youths, such as the tongue cannot describe, like a twig of the Oriental willow, or an Indian cane. So I thought that my father had ordered him to act thus, to tempt me by him; for he had required me to marry, when the Kings demanded me of him to wife, and I refused; and this idea prevented my rousing him. I feared that, if I embraced him, he would perhaps acquaint my father with it. And when I awoke in the morning, I found his ring in the place of my own. This is my story; and, O my brother, my heart hath been devoted to him ever since I beheld him; from the excess of my passion and desire I taste not the savour of sleep, and have no occupation but that of pouring forth floods of tears, and reciting verses, night and day. See, then, O my brother, how thou canst assist me in my affliction.—Upon this, Marzavan hung down his head towards the ground for a while, wondering, and knowing not what to do. He then raised his head, and said to her, All that hath occurred to thee is true; and verily the story of this young man hath wearied my imagination; but I will travel about through all the countries, and search for the means of thy restoration. Perhaps God will accomplish it by my hand. Have patience, therefore, and be not disquieted.—Having thus said, he bade her farewell, praying that she might be endowed with patience, and departed from her.

He returned to the house of his mother, and slept that night, and when the morning came he prepared for travelling. So he went forth, and continued journeying from city to city and from island to island for the space of a whole month, after which he entered a city called El-Tarf, and inquired the news of the people, hoping to find the remedy of the Queen Badoura. Whenever he had entered a city or passed by it, he had heard it said that the Queen Badoura, the daughter of the King Gaiour, had been afflicted by insanity; and

he ceased not to inquire the news until he arrived at the city of El-Tarf, when he heard that Camaralzaman, the son of the King Shah-Zaman, was sick, and that distraction and insanity had afflicted him. When Marzavan, therefore, heard his story, he asked some of the people of that city respecting his country and capital; and they answered him, The islands of Khaledan; and between us and them is a voyage of a whole month by sea; but by land, the journey is six months.



The Vizier discovering the Shipwreck of Marzavan.

So Marzavan embarked in a ship bound for the Islands of Khaledan. The ship was fitted for the voyage, and the wind was favourable to her for the space of a month, when the city appeared before them; but when they had come in sight of it, and had almost gained the shore, there arose against them a tempestuous wind, which carried away the yard, and the sails fell into the sea, and the vessel was capsized with all that it contained. Every one sought his own safety; but as to Marzavan, the force of the current bore him along until it conveyed him beneath the King's pavilion, in which was Camaralzaman. It happened, in accordance with destiny, that the Emirs and Viziers had assembled in attendance upon him, and the King Shah-Zaman was sitting with the head of his son Camaralzaman in his lap, and a eunuch was whisking the flies from him. Camaralzaman for two days had neither eaten nor drunk, nor had he spoken; and the Vizier, standing at his feet, near the window looking over the sea, raised his eyes, and beheld Marzavan about to be destroyed by the current, and at his last gasp: whereupon his heart was moved with pity for him, and, approaching the Sultan, he stretched forth his head towards him, and said, I beg thy permission that I may descend to the court of the pavilion and open its gate, that I may save a man who is at the point of drowning in the sea, and turn his anguish into joy. Perhaps God, on that account, may deliver thy son from his present affliction.—The Sultan replied, All that hath befallen my son hath been caused by thee, and probably if thou deliver this drowning man, he will discover our affairs, and behold my son in this state, and exult over me. But I swear by Allah, that if this drowning man come up and see my son, and then go forth and divulge any of our secrets, I will assuredly strike off thy head before his; for thou, O Vizier, art the cause of all that hath befallen us, first and last. Then do as thou desirest.

The Vizier accordingly arose, and, opening the door of the court, went down upon the causeway, and proceeded twenty steps until he came to the sea, when he beheld Marzavan at the point of death. He therefore stretched forth his hand to him, and seized him by the hair of his head, and drew him up; and Marzavan came forth from the sea in a state of insensibility, with his stomach filled with water,

The Vizier rescuing Marzavan.

and his eyes protruding. The Vizier waited until his spirit returned to him, and then took off from him his clothes, and clad him with others, putting on his head one of the turbans of his young men; after which he said to him, Know that I have been the means of thy deliverance from drowning, and be not thou the means of my death and of thine own.—How so? said Marzavan. The Vizier answered, Because thou wilt now come up and pass among Emirs and Viziers, all of them silent, speaking not, on account of Camaralzaman, the son of the Sultan. And when Marzavan heard the mention of Camaralzaman, he knew him, having heard his story in

the countries whence he had come; but he said, Who is Camaralzaman? The Vizier answered, He is the son of the Sultan Shah-Zaman, and is sick, laid upon his bed, without rest, knowing not night from day. He hath almost parted with life, from the wasting of his body, and become numbered among the dead; he passeth the day in burning, and the night in torment, and we have despaired of his life, and made sure of his dissolution. Beware of looking at him, or at any place but that whereon thou puttest thy foot; else thy life and mine will be sacrificed.—Marzavan then said, I conjure thee by Allah to acquaint me respecting this youth whom thou hast described to me, and to tell me what is the cause of this state in which he is. So the Vizier replied, I know no cause of it, save that his father, three years ago, required him to marry, and he refused; and he awoke in the morning and asserted that he had been sleeping and saw by his side a damsel of surpassing beauty, such as confounded the reason and baffled description, and he told us that he had taken off her ring from her finger and put it on his own finger, and put his ring on her finger, and we know not the mystery of this affair. By Allah, then, O my son, come up with me into the pavilion, and look not at the King's son. After that, go thy way. For the heart of the Sultan is filled with rage against me.—So Marzavan said within himself, By Allah, this is what I sought! He then followed the Vizier until he came to the pavilion; and the Vizier seated himself at the feet of Camaralzaman. But as to Marzavan, he forthwith advanced until he stationed himself before Camaralzaman, and looked at him; whereupon the Vizier became as one dead, and, looking at Marzavan, made signs to him that he should go his way; but Marzavan feigned to take no notice. He continued gazing at Camaralzaman, and, knowing that he was the object of his search, said, Extolled be the perfection of Him who hath made his stature like hers, and his complexion like hers, and his cheek like hers! So Camaralzaman opened his eyes, and listened; and when Marzavan saw that he was listening to his words, he recited these verses:—

I see thee full of ecstasy and anxiety and melody, delighting in describing the charms of beauty.

Art thou smitten by love, or struck by arrows? For this is the habit of none but the wounded.
Give me cups of wine then to drink, and sing to me the praises of Selma and Rabab and Tenom.
I am jealous of the garments upon her sides, when she covereth with them her delicate body;
And I envy the cups that touch her mouth, when she putteth them upon the kissing-place.
Think me not killed by a keen-edged sword; for I have been wounded with the arrows of eyes.
When we met each other I found her fingers dyed red as though stained with the juice of andam;*
And she said, while she kindled a flame in my vitals, speaking as one who concealeth not love,
Have patience: this is not a dye that I have used; and do not accuse me of falsehood and deceit;
But when I had seen thee lying asleep, with my hand and my arm and my wrist uncovered,
I shed tears of blood at parting, and wiped them with my hand; so my fingers were stained with the blood.
Had *I* wept before *her*, in my passion for her, I had eased my soul before repentance came;
But *she* wept before *me*: her tears drew mine; and I said, The merit belongs to the precedent.
Blame me not for loving her; for I swear by love, that I am full of torment on her account.
I weep for one whose face beauty hath adorned, and like whom there is non among the Arabs or foreigners:
She hath Lukman's wisdom, and Joseph's form, and David's sweet voice, and Mary's chastity;
While *I* have Jacob's grief, and Jonah's regret, and Job's affliction, and Adam's condition.
Yet kill her not, though I die of my passion for her; but ask her why she held my blood as lawful to her.

When Marzavan recited these verses, the words descended upon the heart of Camaralzaman as coolness and health, and, turning his tongue in his mouth, he made a sign to the Sultan with his hand, as though he would say, Let this young man sit by my side. And when the Sultan heard these words of his son Camaralzaman, after he had been enraged against the young man, and determined to

* A name given to Brazil wood, and to Dragon's blood.

strike off his head, he rejoiced exceedingly. He arose, and seated Marzavan by the side of his son, and, accosting him with kindness, said to him, From what country art thou? He answered, From the Interior Islands, from the dominions of the King Gaiour, the lord of the Islands and Seas, and of the Seven Palaces. And the King Shah-Zaman said, Perhaps relief may come to my son Camaralzaman through thy means. Then Marzavan addressed Camaralzaman, and said to him in his ear, Strengthen thy heart, and be cheerful and happy; for as to her on whose account thou hast been reduced to this condition, ask not respecting her state. Thou hast concealed thy affair, and fallen sick; but she made known her feelings, and became distracted, and is now imprisoned in the most miserable condition, with a collar of iron upon her neck. But, if it be the will of God, the restoration of you both shall be effected by my means.—And when Camaralzaman heard these words, his soul returned to him, and he recovered his senses, and made a sign to the King his father that he should raise him in a sitting posture. So the King rejoiced excessively, and seated his son. He then dismissed all the Viziers and Emirs, and Camaralzaman sat reclining between two cushions. The King gave orders to perfume the pavilion with saffron, and to decorate the city, and said to Marzavan, By Allah, O my son, this is an auspicious event. He treated him with the utmost favour, and called for food for him. So they placed it before him, and he ate, and Camaralzaman ate with him. He passed the next night with him, and the King also remained with them both that night, in the excess of his joy at the restoration of his son.

On the following morning, Marzavan began to tell his story to Camaralzaman, saying to him, Know that I am acquainted with her in whose company thou wast, and her name is the lady Badoura, the daughter of the King Gaiour. He then related to him all that had happened to the lady Badoura, from beginning to end, and acquainted him with the excess of her love for him.—All that hath happened unto thee with thy father, said he, hath happened to her with her father: thou art without doubt her lover, and she is thine: so strengthen thy heart and thy resolution; for I will conduct thee unto her, and unite you both, and act with you as saith one of the poets:—

If the object of love be adverse to its sufferer, and persist in showing excessive aversion,
Yet will I effect the union of their persons, as though I were the pivot of a pair of scissors.

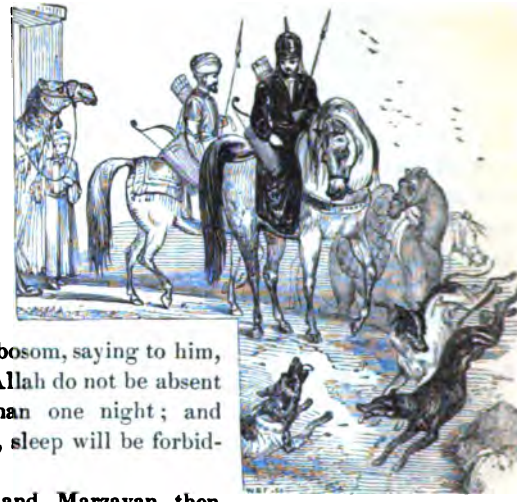
He continued to encourage Camaralzaman until he ate and drank and his soul returned to him and he recovered from his disorder; and he ceased not to converse with him and cheer and amuse him, and recite to him verses, until he entered the bath, when his father gave orders again to decorate the city, in his joy at this event, and bestowed robes of honour, and gave alms, and liberated those who were confined in the prisons.

Marzavan then said to Camaralzaman, Know that I came not from the lady Badoura but for this purpose; it was the object of my journey to deliver her from her present sufferings; and it only remaineth for us to devise some stratagem that we may go to her; for thy father cannot endure the idea of thy separation. But to-morrow do thou ask him to permit thee to go forth to hunt in the desert, and take with thee a pair of saddle-bags full of money, mount upon a swift horse, and take with thee a spare horse. I also will do the like; and say thou to thy father, I desire to amuse myself in the desert, and to hunt, and see the open country, and to pass there one night: therefore trouble not thy heart at all on my account.—Camaralzaman rejoiced at the words of Marzavan, and, going in to his father, asked his permission to go forth to hunt, saying as Marzavan desired him. And his father granted him permission, but said to him, Pass no more than one night away, and on the morrow be with me again; for thou knowest that life hath no pleasure unto me without thee, and that I do not believe thee to have entirely recovered from thy disorder. Then the King Shah-Zaman recited to his son these two verses:—

If I found myself possessed of every delight, and the world were mine with the empire of the ancient kings,
It were less unto me than the wing of a gnat if mine eye did not also behold thy form.

Having thus said, he equipped Camaralzaman, together with Marzavan, giving orders that they should be furnished with six horses,

and a dromedary to carry the money, and a camel to carry the water and food; and Camaralzaman forbade that any one should go forth with him to attend upon him. So his father bade him farewell, and pressed him to his bosom, saying to him, I request thee by Allah do not be absent from me more than one night; and during that night, sleep will be forbidden unto me.



Camaralzaman and Marzavan setting forth on their Journey.

Camaralzaman and Marzavan then went forth, and mounted two horses, having with them the dromedary bearing the money, and the camel laden with the water and the food, and, turning their faces towards the open country, proceeded the first day until evening, when they alighted and ate and drank, and fed their beasts and rested a while. After this they mounted again and journeyed on, and continued on their way for the space of three days; and on the fourth day they came to a spacious tract in which was a forest, where they alighted. Marzavan then took the camel and one of

Camaralzaman and Marzavan resting on their Journey.

the horses, and slaughtered them, cut off their flesh, and stripped their bones, and, taking from Camaralzaman his shirt and drawers, rent them in pieces, and daubed them with the blood of the horse. He also took Camaralzaman's upper garment, and tore it, and daubed it with the blood, and threw it in a spot where the road divided; after which they ate and drank and proceeded. So Camaralzaman asked Marzavan the reason of this which he had done; and Marzavan answered, Know that thy father, the King Shah-Zaman, after thou hast been absent from him one night and not returned to him on the second, will mount, and follow our track until he cometh to this blood which I have spilled, when he will see thy clothes torn and bloody, and will imagine that some accident hath befallen thee from robbers who obstruct the roads, or from a wild beast of the desert; whereupon he will abandon all hope of thee, and return to the city; and by this stratagem we shall attain our desire.—Camaralzaman therefore replied, Excellently hast thou done.—They continued their journey days and nights, Camaralzaman weeping all the while, until he rejoiced at drawing near to the country which they sought, when he recited these verses:—

> Wilt thou tyrannize over a lover who hath never been unmindful of thee, and be indifferent to him after thy desiring him?
> May I forfeit thy consent if in love I have deceived thee, and be recompensed by abandonment if I have been false!
> I have been guilty of no fault to deserve harsh conduct; or if I have offended, I come repentant.
> Thine abandonment of me is a wonderful misfortune; but fortune is always giving rise to wonders.

When he had finished reciting these verses, the Islands of the King Gaiour appeared before him, and Camaralzaman rejoiced exceedingly, and thanked Marzavan for what he had done. They entered the city, and Marzavan lodged Camaralzaman in a Khan, where they rested three days from the fatigues of the journey. After this, Marzavan conducted Camaralzaman into the bath, and clad him in the attire of a merchant, and made for him a geomantic tablet of gold, with a set of instruments, and an astrolabe of gold. He then said to him, Arise, O my lord; station thyself beneath the King's palace, and call out, I am the calculator,

the writer, the astrologer! Where then is he who desireth to consult me?—For the King, as soon as he heareth thee, will send for thee, and introduce thee to his daughter, thy beloved; and when she beholdeth thee, the madness that she suffereth will cease; and her father, rejoicing in her safety, will marry her to thee; and divide his kingdom with thee; for he hath imposed this condition on himself.

So Camaralzaman took the advice of Marzavan, and went forth from the Khan, wearing the dress, and having with him the set of instruments which we have described, and walked on until he stationed himself beneath the palace of the King Gaiour, when he called out, I am the writer, the calculator, the astrologer! I perform the ceremonies of marriage-contracts, and write sure charms, and make calculations, and write the geomantic characters by which questions are determined! Where then is he who desireth to consult me? And when the people of the city heard these words, as they had not for a long time seen a calculator or an astrologer, they stood around him and gazed at him, and, wondering at the beauty of his form and the elegance of his youth, they said to him, We conjure thee, by Allah, O our lord, expose not thyself in this manner through thy ambition to marry the daughter of the King Gaiour; but turn thine eyes towards these heads that are hung up; for their owners have all of them been killed on this account, and their ambition led them to perdition.—But Camaralzaman regarded not their words. On the contrary, he raised his voice, and cried again, I am the writer, the calculator! I bring near the objects of desire to the desirer!—The people still besought and forbade him; but instead of hearing their words, he again raised his voice, and cried as before. Whereupon they were all angry with him, and said to him, Thou art none other than a proud and foolish young man. Have compassion upon thy youth and tender years, and thy beauty and loveliness.—But he cried out, and said, I am the astrologer, the calculator! Is there, then, any who desireth to consult me?

And while the people were attempting to dissuade him from doing thus, the King Gaiour heard the crying, and the clamour of the people, and said to the Vizier, Bring to us this astrologer. So the Vizier descended, and took Camaralzaman, who, when he

Camaralzaman disguised as an Astrologer.

went in unto the King, kissed the ground before him, and recited these two verses :—

> Eight glorious qualities are united in thee ;—by their means may fortune continue thy servant ;—
> Sure knowledge, and piety, and nobility, and munificence, and fluency, and eloquence, and pre-eminence, and conquest.

And when the King Gaiour beheld him, he seated him by his side, and accosted him graciously, saying, O my son, by Allah call not

thyself an astrologer, nor comply with my condition; for I have bound myself that whosoever visiteth my daughter and doth not cure her of that which hath befallen her, I will strike off his head; and that whosoever cureth her, I will marry her to him. Let not then thy beauty and loveliness and justness of form deceive thee. By Allah! By Allah! if thou cure her not, I will strike off thy head!—Camaralzaman replied, I agree to this condition. So the King Gaiour desired the Cadies to bear witness against him, and delivered him to the eunuch, saying to him, Conduct this person to the lady Badoura.

The eunuch, therefore, took him by the hand, and proceeded with him along the passage; but Camaralzaman went on before him; and the eunuch began to say to him, Wo to thee! Hasten not to thine own destruction. By Allah, I never knew any astrologer but thee hasten to his own destruction! But thou knowest not the calamities that are before thee.—The eunuch then stationed Camaralzaman behind the curtain which was over the door; and Camaralzaman said to him, Which of the two modes will be more agreeable to thee: my treating and curing thy mistress here, or my going in to her, and curing her within the curtain? And the eunuch wondered at his words, and answered him, If thou cure her here, it will be a greater proof of thy excellent skill. Upon this, therefore, Camaralzaman seated himself behind the curtain, and, taking forth the ink-case and pen, wrote upon a paper these words:—

He whom estrangement hath afflicted is to be cured by the performance of the engagement of his beloved; but misery is the lot of him who hath despaired of his life, and made sure of his dissolution; for whose sorrowful heart there is no supporter or helper, and for whose sleepless eye there is no reliever from anxiety; who passeth his day in burning, and his night in torture; whose body hath suffered continual wasting; and to whom no messenger hath come from his beloved.—He then wrote these verses:—

I write with a heart devoted to thinking of thee, and with a wounded eyelid shedding tears of blood,
And a body clad by ardent longing and grief with the garment of leanness, and brought into subjection.

I complain unto thee of the torment of my love, and the utter exhaustion of my patience.
Be favourable, then, and merciful and indulgent; for my heart is breaking through the violence of my passion.

And beneath these verses he wrote:—The restoration of the heart is effected by union with the beloved; and God is the only physician who can cure him whom the object of his affection hath oppressed. If you or we have been deceitful, may the deceiver be disappointed. There is nothing more charming than a lover who is faithful to an unfeeling object of affection.—Then, at the foot of his letter, he wrote thus:—From the distracted and distressed, the passionate and perplexed, whom longing and ardent desire have disquieted, the captive of transport and distraction, Camaralzaman, the son of Shah-Zaman, to the peerless one of her age, and the pre-eminent among the beautiful Houries, the lady Badoura, the daughter of the King Gaiour.—Know that I pass my night in sleeplessness, and my day in perplexity, suffering from excessive wasting and sickness, and love and desire, uttering abundant sighs, and pouring forth torrents of tears, the slave of love, the victim of passion, persecuted by desire, the companion of disease. I am that restless one whose eye never sleepeth; the slave of love whose tears are never interrupted: the fire of my heart is never extinguished; and the flame of my desire never disappeareth.—After this, he wrote upon the margin of the letter this admired verse:—

Peace from the treasuries of the grace of my Lord be on her who possesseth my soul and my heart.

And he added:—

Grant me some words of your conversation, that you may show me pity, or that my heart may be at rest.
From the excess of my love for you, and my transport, I make light of that which rendereth me abject.
God guard a people whose abode was distant from me, and whose secret I kept in every situation!
But now fortune, in its kindness, hath favoured me, and brought me to the threshold of the beloved.
I beheld Badoura in the bed by my side; and by her sun, the moon of my fortune was brightened.

Then, having sealed the letter, he wrote these verses in the place of the address:—

> Inquire of my letter what my pen hath written, and the characters will acquaint thee with my transport and anguish.
> My hand is writing while my tears are flowing, and my desire complaineth of my disorder to the paper.
> My tears cease not to pour upon the paper. If they stopped, I would cause them to be followed by my blood.

And he added this other line:—

> I have sent thy ring which I took in exchange when we were together: then send me mine.

(For he had enclosed the ring of the lady Badoura in the letter.)

He then handed the letter to the eunuch, who took it and went in with it to the lady Badoura; and she received it from his hand, and found in it her ring. And when she read it, and understood its object, she knew that her beloved was Camaralzaman, and that it was he who was standing outside the curtain; whereupon her reason fled, through the joy that she experienced. She arose immediately, and, pressing her feet against the wall, strained with all her might against the iron collar, and broke it from her neck, together with the chains, and went forth, and threw herself upon Camaralzaman, kissing his mouth like a pigeon feeding its young. She embraced him in the violence of her passion, and said to him, O my master, do I see this awake or in sleep; and hath God indeed graciously granted us our reunion? She then praised God, and thanked Him, for reuniting her after her despair. And when the eunuch saw her in this state, he went running to the King Gaiour, and, kissing the ground before him, said to him, O my lord, know that this astrologer is the wisest of all the astrologers; for he cured thy daughter while he stood behind the curtain, and went not in to her.—Is this news true? said the King.—O my lord, answered the eunuch, arise and see her, how she hath broken the chains of iron and come forth to the astrologer, kissing and embracing him.

So the King Gaiour arose and went in to his daughter; and when she beheld him, she arose, and covered her head. The King, rejoicing at her restoration, kissed her between her eyes; for he loved her

excessively; and then graciously addressed Camaralzaman, asking him respecting his condition, and saying, From what country art thou? Therefore Camaralzaman acquainted him with his rank, and informed him that his father was the King Shah-Zaman, relating to him the whole story from beginning to end, and acquainting him with all that had happened to him with the lady Badoura, and how he had taken her ring from her finger, and she had put on his ring. At this the King Gaiour wondered, and said, Your story must be recorded in books, and read after you, age after age. Then immediately he summoned the Cadies and witnesses, and performed the lady Badoura's contract of marriage to Camaralzaman, and gave orders to decorate the city for seven days. A banquet was prepared, the city was decorated, and the people praised God for his having caused the lady Badoura to fall in love with a handsome young man of the sons of the Kings. The women displayed her before him, and the marriage was concluded; and on the following day the King made a feast, to which all [who desired] of the inhabitants of the Interior and Exterior Islands were admitted, and the feast was continued during a whole month.

After this, Camaralzaman thought upon his father, and dreamt that he saw him, and that he heard him say, O my son, dost thou act thus towards me? He therefore awoke sorrowful, and acquainted his wife with the dream. So she went in with him to her father,

Horses prepared for the Journey of Camaralzaman and Badoura.

and, having informed him of this, they begged his permission to set forth on the journey; and he gave permission to Camaralzaman; but the lady Badoura said, O my father, I cannot endure his separation. Wherefore he replied, Journey thou with him. He granted her permission to remain with Camaralzaman a whole year, and desired her after that to pay him, her father, an annual visit; whereupon she kissed her father's hand, and Camaralzaman did the same. The King Gaiour then fitted out his daughter and her husband: he prepared for them the furniture for the journey, sent forth for them the horses and dromedaries, together with a litter for his daughter, loaded for them the mules and drome-

Camaralzaman and Badoura taking leave of the King Gaiour.

Their Journey.

daries, and provided them with all that they required for the journey. And on the day of departure, he bade farewell to Camaralzaman, and bestowed upon him a magnificent dress of gold stuff adorned with jewels, presenting him also with a treasure of wealth, and giving him a charge respecting his daughter Badoura. After which he went forth with them both to the limits of the Islands, where he bade farewell again to Camaralzaman, and, going in to his daughter Badoura as she reposed in the litter, embraced her, and wept. Then coming out from her, he went to her husband, and again bade him farewell, and kissed him; and having done this, he parted from them, and returned to his Islands with his troops, after he had ordered Camaralzaman and his wife to continue their journey.

So Camaralzaman and the lady Badoura proceeded with their attendants the first day and the second and the third and the fourth, and continued for the space of a month. They then alighted in a spacious meadow, abounding with herbage; and in it they pitched their tents, and ate and drank and rested. And when the lady Badoura slept, Camaralzaman went in and found her asleep, clad in a silken shirt of apricot-colour, and with a coif of gold stuff adorned with jewels upon her head; and he observed a precious stone, red like andam, tied to the band of her trousers, with two lines of writing, in characters not to be read, engraved upon it. Camaralzaman, wondering at this, said within himself, If this precious stone were not a thing of great importance to her she would not have tied it thus upon the band of her trousers, and so concealed it, that she might not suffer it to be away from her. What then can she do with this; and what can be the secret property that it possesseth?—He then took it and went forth with it from the tent to look at it in the light; but as he was examining it, lo, a bird pounced upon it, and, having seized it from his hand, flew away with it, and then alighted with it upon the ground.

The Bird with the Talisman.

Camaralzaman, fearing to lose the precious stone, ran after the bird; but the bird proceeded at the same rate as Camaralzaman, who continued running after it from valley to valley and from hill to hill until night came and darkness commenced, when the bird went to roost upon a high tree, while Camaralzaman stood beneath it, confounded, and faint with hunger and fatigue. He thought himself lost, and desired to return; but knew not the place from which he had come; and, night overtaking him, he exclaimed, There is no strength nor power but in God, the High, the Great! He then slept beneath the tree upon which the bird was roosting until the morning, when he awoke from his sleep, and found that the bird had just risen and flown from the tree. So he walked after it; and the bird continued flying by little and little at the same rate as that at which Camaralzaman walked; upon seeing which, he smiled, and said, Allah! it is wonderful that this bird yesterday flew at the same rate as I ran, and to-day, knowing that I am tired, and cannot run, flieth at the same rate as I walk! Verily this is wonderful! But I must follow this bird, and it will either lead me to the preservation of my life or to my death. So I will follow it whithersoever it goeth; for at all events it will not stay but in an inhabited country.—He then continued following the bird, which passed every night upon a tree; and he followed it for the space of ten days, feeding upon the plants of the earth, and drinking of the rivers; after which he came in sight of a city, and the bird darted into this city as rapidly as a glance, and disappeared from Camaralzaman, who knew not whither it had gone. Upon this he wondered, and exclaimed, Praise be to God who hath preserved me, so that I have arrived at this city! Then seating himself by some water, he washed his hands and feet and face, and rested a while, reflecting upon his former life of ease, and considering his present state of distance from his country and his friends, and of hunger and weariness.

Having thus rested, he entered the gate of the city, not knowing whither to go, and walked through the whole of the city. He had entered by the land-gate, and he walked on till he went forth from the sea-gate, without meeting any one of its inhabitants. The city was on the shore of the sea; and when he had gone forth from the

sea-gate, he walked on until he came to the gardens of the city; and he entered among the trees, and went and stood by the gate of one of the gardens; whereupon the gardener came forth to him and welcomed him, saying to him, Praise be to God that thou hast escaped the people of this city! Enter then this garden quickly, before any one of its inhabitants see thee.—So, upon this, Camaralzaman entered the garden, with a wandering mind, and said to the gardener, What is the history of the inhabitants of this city? The gardener answered, Know that the people of this city are all of them Magians; and I conjure thee by Allah to tell me how thou camest to this place, and what was the reason of thy entering our country. Camaralzaman, therefore, acquainted him with all that had happened to him; and the gardener wondered at it extremely, and said to him, Know, O my son, that the lands of the Faithful are distant from hence: between them and this place is a distance of four months' voyage by sea; and by land, a journey of a whole year. We have a ship that saileth every year with merchandise to the nearest of the Mahometan lands, proceeding hence to the sea of the Ebony Islands, and thence to the Islands of Khaledan, whose King is the Sultan Shah-Zaman.—And upon this, Camaralzaman meditated within himself a while, and knew that there was no plan more suitable for him than that of his remaining there with the gardener, and becoming his assistant for a fourth of the produce. So he said to him, Wilt thou take me as thy assistant on the condition of my receiving the fourth of the produce in this garden? And the gardener answered, I hear and obey. He then instructed him in the conducting of the water among the trees; and Camaralzaman occupied himself in doing this, and in hoeing up the grass: the gardener clad him with a blue vest reaching to his knees; and he betook himself to watering the trees, pouring forth floods of tears and reciting verses by night and day on the subject of his beloved Badoura.

But as to his wife, the lady Badoura, she awoke from her sleep and asked for her husband, Camaralzaman; but found him not; and feeling the knot of the band of her trowsers, she found that it was untied, and that the precious stone was lost; whereupon she said within herself, O Allah! this is wonderful! Where is my beloved? It seemeth that he hath taken the stone, and gone, and knoweth not

Budoura disguised in her Husband's Clothes.

[illegible] virtue that it possesseth. Whither can he be gone? Some wonderful event must have occasioned his departure; for he [illegible] part from me for an hour. Accursed be the stone, [illegible] it brought this mischief!—She then reflected, [illegible] If I go forth to the attendants and acquaint [illegible] of my husband, they will covet me: I must [illegible] to stratagem. So she put on some clothes [illegible] like his, and, having thrown a litham [illegible] into her litter a slave-girl; after which [illegible] and called out to the young men, who

immediately brought her the horse, and she mounted, giving orders to bind on the burdens. They accordingly did this, and proceeded; and she concealed her case; for she resembled Camaralzaman, so that no one doubted her to be really him. She continued her journey together with her attendants, days and nights, until she came in sight of a city overlooking the sea, and by it she alighted, and there she pitched her tents, for the sake of taking rest. She then asked the name of this city, and was answerered, This is the City of Ebony, and its King is the King Armanos, who hath a daughter named Haiatalnefous.

Now when the lady Badoura had alighted here to rest, the King Armanos sent a messenger from his palace to learn for him the tidings of this (supposed) King who had encamped outside the city. So the messenger, on coming to their party, inquired of them, and they acquainted him that this was a King's son who had wandered from his way, and who was journeying to the islands of Khaledan, to the King Shah-Zaman. The messenger, therefore, returned to the King Armanos, and acquainted him with the news; and as soon as the King heard it, he descended with the lords of his empire to visit the stranger. As he approached the tents, the lady Badoura advanced towards him on foot, and the King Armanos alighted, and they saluted each other. He then took her and conducted her into the city, and went up with her into his palace, where he gave orders to prepare a banquet, and to convey her to the mansion of entertainment; and there she remained three days.

After this, it happened that the lady Badoura had entered the bath, and she displayed a face shining like the full moon, so that all who beheld her were filled with admiration of her beauty, and she was clad in a vest of silk embroidered with gold, and adorned with jewels. The King Armanos then accosted her graciously, and said to her, Know, O my son, that I am now a very old man, and in my life I have never been blest with a child, excepting a daughter, who resembleth thee in form and stature, and in beauty and loveliness. I am unable any longer to fulfil the duties of a King. Wilt thou, then, O my son, reside in my land, and dwell in my country? If so, I will marry thee to my daughter, and give thee my kingdom.—Upon this, the lady Badoura hung down her head,

and her forehead became moistened by bashfulness. She said within herself, What can be done, seeing that I am a woman? If I disobey his command, and depart, probably he will send after me an army and kill me; and if I obey him, probably I shall be disgraced. I have lost my beloved Camaralzaman, and know not what is become of him; and I have no means of preserving myself, unless by assenting to his desire, and residing with him until God accomplish what must come to pass.—She then raised her head, and paid submission to the King by saying, I hear and obey. Whereupon the King rejoiced, and gave orders to proclaim throughout the Ebony Islands that rejoicings should be celebrated and the houses decorated. He assembled the chamberlains and lieutenants, and Emirs and Viziers, and the other lords of his empire, and the Cadies of his city, and having abdicated the throne, appointed the lady Badoura Sultan in his stead, and clad her with the royal vestments. All the Emirs presented themselves before her, complaining not of her youth; and every one of them who looked at her was astonished at her extreme beauty and loveliness.

So when the lady Badoura had been created Sultan, and the drums had been beaten to announce the joyful event, the King Armanos prepared his daughter Haiatalnefous for her marriage; and after a few days, they introduced the lady Badoura to the lady Haiatalnefous. They resembled two full moons by the side of each other, or two suns that had risen together; and when the attendants had closed the doors upon them, and let down the curtains, after they had lighted the candles for them, and spread the bed, the lady Badoura sat with the lady Haiatalnefous and, reflecting upon her beloved Camaralzaman, her grief became violent, and she poured forth tears, and recited some verses commencing thus:—

> O ye who have quitted me, with my heart full of trouble, your absence hath left no life in my body!

Then sitting by the side of the lady Haiatalnefous, she kissed her upon the mouth, and, arising abruptly, performed the ablution, and continued praying until the lady Haiatalnefous had fallen asleep, when she entered the bed, and turned her back to her till the morning. And when the morning arrived, the old King and his wife

came in to their daughter, and asked her how she was. So she acquainted them with what had happened, and with the verses that she had heard.

But the Queen Badoura, having gone forth, seated herself on the throne, and the Emirs and other lords of the empire, and all the chiefs and soldiers, went up to her, and congratulated her on her accession to the throne, kissed the ground before her, and prayed for her, while she accosted them with smiles, bestowed upon them robes of honour, and increased the fiefs of the Emirs. So all the soldiers and people loved her, and prayed for the continuance of her reign, having no doubt that she was a man; and she commanded and forbade, and dispensed justice and equity, liberated the persons who were confined in the prisons, and abolished the custom-taxes. She continued sitting in the hall of judgment until night, and then entering the chamber that was prepared for her, found the lady Haiatalnefous sitting there. She therefore seated herself by her side, and patted her on the back, caressed her, and kissed her between the eyes, and then, as before, recited some verses deploring the absence of her husband; after which, she rose upon her feet, and having wiped away her tears, performed the ablution and prayed, and continued praying until sleep overcame the lady Haiatalnefous. The Queen Badoura then laid herself by her side, and so remained until the morning; when she arose, and performed the morning-prayers, seated herself upon the throne, and commanded and forbade, and administered justice and equity. In the mean time, the King Armanos went in to his daughter, and made his inquiries. So she informed him of all that had happened to her, repeating to him the verses which the Queen Badoura had recited, and said to him, O my father, I have never beheld any one more sensible or more bashful than my husband; but he only weepeth and sigheth. Her father therefore, replied, O my daughter, have patience with him yet this third night only; and if he show thee not proper attention, we shall know what course to pursue with him: I will divest him of the regal authority, and banish him from our country.—Thus he agreed with his daughter to do, and thus he resolved in his mind.

Now when the next night came, the Queen Badoura arose from the throne, and, returning to the chamber prepared for her in the

palace, saw the candles lighted, and the lady Haiatalnefous sitting there; whereupon she thought of her husband, and of the events that had happened to herself and him during the last few days; and she wept, and continued groaning, and again recited some verses expressive of her unhappy state. She then desired to arise to prayer; but Haiatalnefous clung to her skirts, and said to her, O my master, art thou not ashamed to act thus towards my father who hath treated thee with so much kindness, and to regard me with this protracted indifference? And when the Queen Badoura heard this, she sat down, and replied, O my beloved, what sayest thou?—What I say, rejoined Haiatalnefous, is this; that I have beheld no one so self-satisfied as thou. Is then every one who is lovely thus selfish? But I say not this on my own account: I do so only in my fear for thee from the King Armanos; for he hath resolved, if thou pay me not proper respect, to depose thee from the sovereignty to-morrow, and to banish thee from his country; and probably his rage may so increase that he may kill thee. I therefore am moved with compassion for thee, and have given thee good advice; and it is thine to decide how thou wilt act.—On hearing these words, the Queen Badoura hung down her head towards the ground, and was perplexed at her case, saying within herself, If I oppose his wish, I perish; and if I obey him, I am disgraced; but I am now Queen of all the Ebony Islands, and they are under my rule, and I cannot meet again with Camaralzaman unless in this place; for there is no way by which he can return to his country but by the Ebony Islands. I will therefore commit my case unto God, who is the best director.—She then said to Haiatalnefous, O my beloved, my neglect of thee

Badoura detained by Haiatalnefous.

hath been involuntary. And she related to her all that had befallen her from beginning to end, adding, I conjure thee by Allah to conceal my case and to keep my secret until God reunite me with my beloved Camaralzaman, and after that we shall see what will happen.—Upon this, Haiatalnefous was filled with the utmost wonder, and, being moved with pity for her, prayed for her reunion with her beloved, and said to her, O my sister, fear not nor be alarmed; but have patience until God accomplish that which must come to pass. The bosoms of the ingenuous are the sepulchres of secrets; and thy secret I will not reveal.—Then they toyed together, and embraced each other, and slept until near the call to morning-prayers, when the mother of Haiatalnefous came in to her, and was satisfied with her report. The Queen Badoura, after performing the morning prayers, repaired to the hall of judgment, and there, seated upon the throne, judged the people; and the King Armanos was rejoiced at what he heard; his bosom expanded, and he gave banquets; and thus they continued for a length of time.—Such were the adventures of Camaralzaman and the Queen Badoura.

But as to the King Shah-Zaman,—after the departure of his son to the chase, accompanied by Marzavan, as already related, he waited until the second night; and when his son came not, his reason was perplexed, and he slept not that night. He became in a state of the utmost disquiet, his excitement was excessive, and he burned with anxiety; and scarcely had the day broke when he arose. He sat expecting his son until midday; but he came not; and his heart became impressed with a dread of separation, and he burned with fears for his son. He wept until he wetted his clothes with his tears, and then, wiping away the tears, he issued a proclamation commanding his forces to march, and urging them to undertake a long expedition. So all the troops mounted, and the Sultan went forth, with a heart tortured for his son, and full of grief. He disposed his army in six divisions, on the right and left, and before and behind, and said to them, To-morrow ye shall meet at the parting of the road. The troops, therefore, being thus divided, the horsemen set forth, and proceeded the rest of that day until the hour of darkness; and they continued on their way the whole of the night, and the next day till noon, when they arrived at a spot where the road divided into four branches; so that they knew not which way to go. But here they

beheld torn clothes, and mangled flesh, and they looked at the traces of the blood, and observed every piece of the clothes. So when the King Shah-Zaman saw this, he uttered a great cry from the bottom of his bosom, and exclaimed, Oh, my son! He slapped his face, and plucked his beard, and rent his clothes, feeling convinced of the death of his son. His weeping and wailing were excessive, and the troops wept with him, all of them regarding as certain the destruction of Camaralzaman: they threw dust upon their heads, and the night overtook them while they wept and wailed, so that they were at the point of death. The King Shah-Zaman then returned with his troops to his city, convinced of the death of his son, and concluding that either a wild beast or a robber had attacked him and torn him in pieces. He issued a proclamation throughout the Islands of Khaledan that the people should wear black in token of mourning for his son Camaralzaman, and built for himself an edifice which he named the House of Lamentations; and every Thursday and Monday he decided the affairs of his troops and people; passing the rest of the week in the House of Lamentations, mourning for his son, and bewailing him with elegies.

Meanwhile, the Queen Badoura remained monarch of the country of Ebony, the people pointing at her with the finger, and saying, This is the son-in-law of the King Armanos; and every night she slept with the lady Haiatalnefous, complaining of the absence of her husband Camaralzaman, and describing to her his beauty and loveliness, desiring an interview with him were it only in her sleep.

Now Camaralzaman continued residing in the garden with its owner for a length of time, weeping night and day, and sighing, and lamenting in verses the past times of enjoyment and happiness, while the gardener, to console him, told him that the ship would sail at the end of the year to the lands of the believers. Thus he remained until, one day, he saw the people assembling together, at which he wondered; and the gardener came in to him, and said to him, O my son, cease from work this day, and water not the trees; for this day is a festival of the people, whereon they visit one another. Therefore rest and only keep thine eye upon the garden; for I desire to look out for the vessel for thee, since there remaineth but a short time, and to send thee to the country of the Mahometans. The gardener then went forth; and Camaralzaman re-

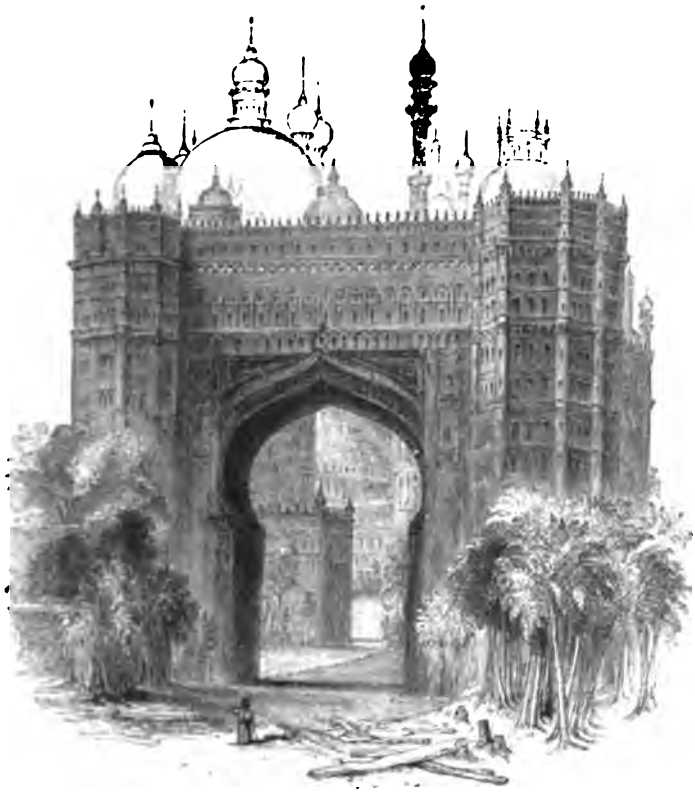
Birds fighting.

mained alone in the garden. His heart was broken, his tears flowed, and he continued weeping until he fell down in a swoon; and when he recovered he arose, and walked about the garden reflecting upon his misfortunes and upon his protracted estrangement and separation. His reason being thus disturbed, he stumbled, and fell upon his face, and his forehead struck against the root of a tree with such force that his blood flowed, and mingled with his tears. He however wiped away the blood and dried up his tears, and, having bound his forehead with a piece of rag, arose, and continued his walk about the garden. And he turned up his eyes towards a tree upon which were two birds contending together; and one of

them overcame the other; it pecked at its neck, and severed its head from its body, and, taking the head, flew away with it. The body of the bird thus killed then fell upon the ground before Camaralzaman, and as it lay there, lo, two great birds pounced down upon it, and, one of them placing itself at its upper extremity and the other at its tail, they depressed their wings over it, and stretched forth their necks towards it, and moaned. So Camaralzaman wept for his separation from his wife when he beheld the two birds moaning over their companion. After this, he saw the two birds make a hollow, and bury in it the slaughtered bird; and, having done so, they soared aloft into the sky; but after they had been absent a while, they returned bringing with them the bird that had committed the murder. They alighted with it upon the grave of the slaughtered bird, and there crouched upon it and killed it: they rent open its body, tore out its bowels, and poured its blood upon the grave of the slaughtered bird: then they strewed about its flesh, and tore its skin, and, pulling out all that was within it, they scattered it in different places.

All this took place while Camaralzaman looked on in wonder; and as he happened to cast a glance towards the place where the two great birds had killed the other, he observed something shining. So he approached it, and saw it to be the bird's crop: and he took it and opened it, and found in it the stone that had been the cause of his separation from his wife. As soon as he beheld it he knew it, and fell upon the ground in a fit, through his joy; and when he recovered he said within himself, This is a good sign, and an omen of my reunion with my beloved! He then examined it, drew it over his eye, and tied it upon his arm, anticipating from it a happy result; after which he arose and walked about, waiting for the gardener. He continued searching for him until night; but he came not. So Camaralzaman slept in his usual place, until the morning, when he arose to his work.

Having girded himself with a rope of the fibres of the palm-tree, he took the hoe and the basket, and went into the midst of the garden till he came to a locust-tree, and he struck at its root with the hoe, whereupon the blow loudly resounded. So he removed the earth from its place, and having done this he discovered a trap-door, on opening which he found an aperture; and he descended into it, and



Iret el Emad, the Terrestrial Paradise of Sheddad the Son of Ad.

beheld an old saloon, of the age of Thamoud and Ad,* spacious, and [containing a number of jars] filled with red gold; upon which he said within himself, Fatigue is past, and joy and happiness have come! He then ascended from this place into the garden, and, having replaced the trap-door, resumed his occupation of conducting the water to the trees in the garden.

Thus he continued to busy himself until the close of the day, when the gardener came to him, and said, O my son, receive glad tidings of thy speedy return to thy native land; for the merchants have

* Tribes who are said to have inhabited Arabia 3000 years ago.

prepared for the voyage, and the ship after three days is to set sail for the city of Ebony, which is the first of the cities of the Mahometans; and when thou hast arrived there, thou wilt travel by land six months to the Islands of Khaledan and the King Shah-Zaman. So Camaralzaman rejoiced at this, and, kissing the hand of the gardener, said to him, O my father, like as thou hast given me good tidings, I too give good tidings unto thee. And he acquainted him with the affair of the saloon; whereat the gardener also rejoiced, and replied, I have been eighty years in this garden without finding anything, and thou hast been with me less than a year and hast discovered this: it is therefore thy prize, and a means of terminating thy grief, and will assist thee to accomplish thy return to thy family and thy reunion with thy beloved. But Camaralzaman said, It must positively be divided between me and thee. He then took the gardener and conducted him into that saloon, and showed him the gold, which was in twenty jars: so he took ten and the gardener took ten. And the gardener said to him, O my son, fill for thyself large jars with the olives which are in this garden; for they exist not in any country but ours, and the merchants export them to all other parts; and place thou the gold in the jars, and the olives over the gold: then close them and take them to the ship. So Camaralzaman arose immediately, and filled fifty large jars, putting the gold in them, and closing each after he had put the olives over the gold; and the precious stone he put into one of the jars. After which he sat conversing with the gardener, and felt confident of his speedy reunion with his family, saying within himself, When I have arrived at the Ebony Island, I will journey thence to the country of my father,

Camaralzaman showing the Treasure to the Gardener.

and inquire for my beloved Badoura: but I wonder whether she have returned to her own country, or journeyed on to the country of my father, or whether any accident have happened to her on the way.

He then sat waiting for the expiration of the days, and related to the gardener the story of the birds, and of what passed between them, whereat the gardener wondered. After this, both of them slept until the morning, and the gardener awoke ill, and remained so two days: and on the third day his illness so increased that they despaired of his life. Camaralzaman, therefore, grieved for the gardener; and while he was in this state, lo, the master of the ship, with the sailors, came and inquired for the gardener: so he acquainted them with his illness. They then said, Where is the young man who desireth to go with us to the Island of Ebony? And Camaralzaman answered, He is the mamlouk who is before you. And he desired them to transport the jars to the ship. They therefore removed them to the ship, and said to Camaralzaman, Hasten; for the wind hath become fair. And he replied, I hear and obey. He then conveyed his provisions to the ship, and returned to the gardener to bid him farewell; but he found him in the agonies of death: so he seated himself at his head till he died; and he closed his eyes, and prepared his body for burial, and interred it.

Having done this, he repaired to the ship. He found, however, that it had spread its sails and departed; and it continued cleaving the sea until it disappeared from before his eyes. He was confounded and perplexed, and he returned to the garden anxious and sorrowful, and threw dust upon his head. He hired the garden from its proprietor, and employed a man to assist him in watering the trees; and, going to the trap-door, he descended into the saloon, and stowed the remaining gold in fifty other large jars, putting olives over it. He then made inquiries respecting the ship, and the people answered him, that it sailed not more than once in every year. His trouble of mind increased, and he mourned for that which had befallen him, especially for the loss of the precious stone of the lady Badoura. He passed the night and day in weeping, and reciting verses.

In the mean time, the wind was favourable to the ship, and it arrived at the Island of Ebony.—And it happened in accordance with destiny, that the Queen Badoura was sitting at a window, and

beheld the vessel when it cast anchor by the shore. Her heart throbbed at the sight, and she mounted with the emirs and chamberlains, and, repairing to the shore, stopped near the ship as the crew were transporting the merchandise to the magazines. She forthwith summoned the master of the vessel, and asked him what he had brought; and he answered her, O King, I have in this vessel aromatics, and medicinal powders and collyriums, and plasters and ointments, and wealth and magnificent stuffs and costly merchandise, such as camels and mules cannot carry; among which are various kinds of essences and spices and aloes-wood, and tamarinds and olives, such as are scarcely to be found in this country. On hearing this, she felt a desire for the olives, and said to the owner of the ship, What is the quantity of the olives that thou hast brought? He answered, I have fifty large jars full; but their owner came not with us; and the King shall take of them what he desireth. So she said, Land them, that I may look at them. And the master called out to his crew, whereupon they brought out the fifty jars; and she opened one, and, having looked at the olives, said, I will take these fifty jars and give you their price, whatever it be. The master of the ship replied, These have no value in our country: but their owner remained behind us, and he is a poor man. But she said, What is their price? And he answered, A thousand pieces of silver.—I will take them, replied she, for a thousand pieces of silver.

She then commanded that they should be conveyed to the palace; and when night came, she gave orders to bring to her one of the jars; and she opened it. There was no one in the chamber but herself and Haiatalnefous; and she placed a dish before her, and on her pouring into it some of the contents of the jar, there fell into the dish a heap of red gold; whereupon she said to the lady Haiatalnefous, This is nothing but gold! She therefore examined the whole, and found that all the jars contained gold, and that the olives altogether would not fill one of the jars; and searching among the gold, she discovered the precious stone with it. So she took it and examined it, and found that it was the stone which was attached to the band of her trousers, and which Camaralzaman had taken. As soon as she recognised it she cried out in her joy, and fell down in a swoon: and when she recovered she said within herself, This precious stone

was the cause of the separation of my beloved Camaralzaman; but it is an omen of good fortune! She then told the lady Haiatalnefous that its recovery was a prognostic of her reunion. And when the morning came, she seated herself upon the throne, and summoned the master of the ship, who, when he came, kissed the ground before her; and she said to him, Where did ye leave the owner of these olives? He answered, O King of the age, we left him in the country of the Magians, and he is a gardener. And she said, If thou bring him not, thou knowest not the misfortune that will happen unto thee and to thy ship. She immediately gave orders to affix seals upon the magazines of the merchants, and said to them, The owner of these olives is an offender against me, and is my debtor; and if he come not, I will assuredly slay you all, and seize your merchandise. So they applied to the master of the ship, promising to pay him the hire of the vessel if he would return, and said to him, Deliver us from this tyrant.

The master therefore embarked, and loosed the sails, and God decreed him safety, so that he arrived at the Island of the Magians; and, landing by night, he went up to the garden. The night had become tedious to Camaralzaman, and he was thinking upon his beloved, as he sat in the garden weeping for the misfortunes that had befallen him; and the master of the ship knocked at the gate of his garden. He therefore opened the gate and went forth to him, and immediately the sailors carried him off, and, embarking with him, loosed the sails, and departed. They continued their voyage days and nights, while Camaralzaman knew not the occasion of this conduct. He asked them the cause, and they answered him, Thou art an offender against the King of the Ebony Islands, the son of the King Armanos, and hast stolen his wealth, O thou unlucky! But he replied, By Allah, in my life I never entered that country, nor do I know it.

They continued their voyage with him until they came in sight of the Ebony Islands, and took him up to the lady Badoura, who, as soon as she saw him, knew him, and said, Commit him to the eunuchs, that they may conduct him into the bath. She then dispelled the fears of the merchants, and bestowed upon the master of the ship a robe of honour worth ten thousand pieces of gold. After which,

The Ship at Sea.

she went in to the lady Haiatalnefous, and acquainted her with the event, saying to her, Conceal the news until I have attained my desire, and done a deed which shall be recorded, and read after us to Kings and subjects. And when she gave orders to conduct Camaralzaman into the bath, they did so, and clad him in the apparel of Kings; and when he came forth from the bath he appeared like a branch of the Oriental willow, or a planet at whose appearance the sun and moon were abashed; and his soul returned to him. He then repaired to her, and entered the palace; but when she beheld him she restrained her heart, that her purpose might be accomplished. She bestowed upon him mamlouks and servants, and camels and

mules, gave him a treasury of wealth, and ceased not to promote him from grade to grade until she made him treasurer, delivering all the treasures to his care. She admitted him into high favour, and acquainted the Emirs with his station, and they all loved him. Every day the Queen Badoura increased his appointments, and Camaralzaman knew not the cause of her thus honouring him. From the abundance of his wealth he gave liberal presents; and he served the King Armanos with such zeal that he loved him, as did the Emirs and other great men, and the common people, so that they swore by his life.

But all this time Camaralzaman wondered at the honours which the Queen Badoura shewed him, and said within himself, By Allah, this love must have some cause; or perhaps this King thus favoureth me from some evil intention: I must therefore ask his permission to depart from his country. Accordingly, he went to the Queen Badoura, and said to her, O King, thou hast bestowed on me great favours, and thy favours will be complete if thou permit me to depart, and take from me all that thou hast bestowed upon me. And the Queen Badoura smiled, and said, What induceth thee to desire to travel, and to rush headlong into perils, when thou art enjoying the highest favour and extraordinary beneficence?—O King, answered Camaralzaman, if this favour be without cause, it is most wonderful, especially as thou hast conferred upon me dignities such as are proper for the aged, when I am but a child. The Queen Badoura then took him into a private apartment, and made herself known to him: and he discovered that she was his wife, the Queen Badoura, the daughter of the King Gaiour, lord of the Islands and the Seas; whereupon they embraced and kissed each other. She related to him all that had happened to her from first to last; and he in like manner acquainted her with all that had befallen him.

And when the next morning came, and diffused its light, the Queen Badoura sent to the King Armanos, and informed him of the truth of her case, that she was the wife of Camaralzaman, relating to him their story and the cause of their separation; and the King Armanos, on hearing her tale, wondered at it extremely. He gave orders to write it in letters of gold, and then, looking towards Camaralzaman, said to him, O son of the King, wilt thou form an

alliance with me by marrying my daughter Haiatalnefous? He answered, I must consult the Queen Badoura; for I owe her unlimited gratitude. But when he consulted her, she replied, Excellent is this proposal! Marry her, therefore, and I will be a handmaid to her; for I owe her a debt of kindness and beneficence, and favour and obligation, especially as we are in her abode, and since we have been loaded with the benefits of her father.—So when Camaralzaman saw that the Queen Badoura inclined to this, and was not jealous of Haiatalnefous, he agreed with her on this subject, and acquainted the King Armanos with that which the Queen Badoura had said, that she approved of the marriage, and would be a handmaid to Haiatalnefous. And on hearing these words from Camaralzaman, the King Armanos rejoiced exceedingly. He went forth immediately, and seated himself upon his throne, and, having summoned all the Emirs and Viziers and chamberlains and the other lords of the empire, acquainted them with the story of Camaralzaman, and his wife the Queen Badoura from first to last, telling them that he desired to marry his daughter Haiatalnefous to Camaralzaman, and to appoint him Sultan over them in the place of his wife the Queen Badoura. Upon which all of them said, Since Camaralzaman is the husband of the Queen Badoura, who was our sovereign before him when we thought her the son-in-law of our King Armanos, we are all content to have him as our Sultan, and we will be servants unto him, and never swerve from our allegiance to him.

The King Armanos, therefore, rejoiced at this exceedingly: he summoned the Cadies and witnesses, and the chief officers of the empire, and performed Camaralzaman's contract of marriage to his daughter, the Queen Haiatalnefous. He celebrated festivities, gave sumptuous banquets, conferred costly robes of honour upon all the Emirs and chiefs and soldiers, bestowed alms upon the poor and the needy, and liberated all the prisoners; and the people rejoiced at the accession of the King Camaralzaman, praying for the continuance of his glory, and prosperity, and felicity, and honour. As soon as he had become Sultan over them Camaralzaman abolished the custom-taxes; he conducted himself in a praiseworthy manner towards his people, and resided with his wives in enjoyment and happiness and fidelity and cheerfulness, behaving towards

both of them with impartiality. Thus he remained for a length of time; his anxieties and sorrows were obliterated; and he forgot his father the King Shah-Zaman, and the glory and power that he had enjoyed under him.

THE STORY OF THE TWO PRINCES AMGIAD AND ASSAD.

After this, God (whose name be exalted!) blessed Camaralzaman with two male children by his two wives. They were like two shining moons: the elder of them was the son of the Queen Badoura, and his name was the Prince Amgiad; and the younger was the son of Haiatalnefous, and his name was the Prince Assad; and Assad was more lovely than his brother Amgiad. They were reared with

Amgiad and Assad.

magnificence and tenderness, and instructed in polite arts and accomplishments: they learned caligraphy and general science, and the arts of government and horsemanship, until they attained the utmost perfection, and became distinguished by consummate beauty and loveliness, so that the women were ravished by their charms. They grew up to the age of seventeen years, always in each other's company, eating and drinking together, and never separated one from another, and all the people envied them on this account. And when they had attained to manhood, and were both endowed with every accomplishment, their father, whenever he made a journey, seated them by turns in the hall of judgment, and each of them judged the people for one day at a time.

Now it happened, in accordance with confirmed destiny and determined fate, that two ladies in the King's palace, on whom he had set his affections, became enamoured of the two princes, Amgiad and Assad. Each of these two women used to toy with the object of her love, and kiss him, and press him to her bosom; and when his mother beheld this, she imagined that it was only an affection like that of a parent. Love took entire possession of the hearts of the two women, and when they had waited long without finding any way of accomplishing their union, they abstained from drink and food, and relinquished the delight of sleep.

The King then went forth to the chase, and ordered his two sons to sit in his place to administer justice, each of them for one day at a time, according to their custom. So on the first day, Amgiad, the son of the Queen Badoura, sat for judgment, and commanded and forbade, and invested and deposed, and gave and denied. And his enamoured wrote him a letter, endeavouring to conciliate his affection, and declaring that she was wholly devoted to him, and transported with love for him, exposing her whole case to him, and telling him that she desired to be united to him. She took a paper, and wrote in it these words:—

From the poor, the love-sick female; the mourning, the estranged, whose youth is consumed by love for thee, and whose torment on thine account hath been protracted.—If I described to thee the extent of my sorrow, and the sadness that I suffer, and the violent love that is in my heart, and how I weep and moan, and how my

mourning heart is cut in pieces, and my constant griefs, and continual anxieties, and the pain that I endure from separation, and from sadness and ardent desire, the exposition of my case would be too long for a letter, and none could calculate its extent. The earth and heaven have become strait unto me, and I have no hope nor trust but in thee; for I have arrived at the point of death, and suffered the horrors of destruction. My ardour hath become excessive, with my disjunction and estrangement, and if I described the longing desire that I feel, papers would be insufficient for it.—And after this, she wrote these two verses:—

> If I would explain the burning I experience, and the sickness and ecstasy of love, and agitation,
> Neither paper nor pen would remain upon the earth, nor ink, nor a scrap upon which to write.

She then wrapped up the letter in a piece of costly silk, richly perfumed with musk and ambergris, and put with it the silk strings of her hair, for the price of which, treasures would be consumed; after which she wrapped the whole in a handkerchief, and gave it to a eunuch, commanding him to convey it to the Prince Amgiad.

So the eunuch went, not knowing the secret destiny that awaited him (for He who is acquainted with all the secrets of futurity ordereth events as He willeth); and when he went in to the Prince Amgiad, he kissed the ground before him, and handed to him the kerchief with the letter. The Prince Amgiad, therefore, took the handkerchief from him, and, unfolding it, saw the letter, and opened and read it; and when he understood its meaning, he perceived that the woman contemplated deceit, and had acted disloyally towards his father, the King Camaralzaman. And upon this he was violently enraged, and abused womankind for their conduct, exclaiming, Execration upon treacherous women, deficient in sense and religion! He then drew his sword, and said to the eunuch, Wo to thee, O wicked slave! Dost thou bear a letter expressive of disloyalty from a woman belonging to thy master? By Allah, there is no good in thee, O thou of black complexion! O detestable in aspect, and irresolute in character!—And he struck him with the sword upon his neck, severing his head from his body. After which, he folded up

Eunuch slain by Amgiad.

the handkerchief upon its contents, and having put it into his pocket, went in to his mother, and acquainted her with what had happened, abusing and reviling her also, and saying, Every one of you is worse [in some respect] than another. By Allah the Great, he added, did I not fear to commit a breach of good manners, injurious to my father Camaralzaman, I would go in to her and strike off her head, as I struck off the head of the eunuch.—Then he went forth from his mother, the Queen Badoura, in a state of excessive rage. And when the news of what he had done to the eunuch reached his enamoured, she reviled him and cursed him, and devised a malicious stratagem against him. The Prince Amgiad passed the next night enfeebled by rage and indignation, and trouble of mind, and neither food nor drink was pleasant to him, nor was sleep.

And on the following morning, his brother, the Prince Assad, went forth and seated himself in the place of his father, the King Camaralzaman, to judge the people; and he judged, and administered justice, and invested and deposed, and commanded and forbade, and

gave and bestowed; and he continued sitting in the judgment-hall until near the time of afternoon prayers. Then his enamoured sent to a deceitful old woman, and, having revealed to her the feelings of her heart, took a paper to write upon it a letter to the Prince Assad, and to complain to him of the excess of her affection, and of the ecstasy of her love for him. And she wrote to him these words:—

From her who is perishing through the ecstasy of love and desire to the most charming of mankind in disposition and in form, the self-complacent with his loveliness, the haughty with his amorous aspect, who turneth with aversion from the desirer of an union with him, who is reluctant to show favour unto the submissive and abject,—to the cruel and disdainful, the Prince Assad, who is endowed with surpassing beauty, and with admirable loveliness, with the brilliant countenance, and the splendid forehead, and overpowering brightness. This is my letter unto him the love of whom hath dissolved my body, and mangled my skin and my bones.—Know that my patience hath failed, and I am perplexed in my case: desire and sleeplessness have disquieted me, and patience and sleep have denied themselves to me: mourning and watching have been inseparable from me, and violent love and desire have afflicted me, together with disease and infirmity. But may my life be a ransom for thee; and if the slaughter of the love-smitten please thee, may Allah prolong thy life, and from every evil preserve thee! —And she added these verses:—

Fortune hath decreed that I should be thy lover, O thou whose charms shine like the full moon!
Thou possessest consummate comeliness and eloquence: and surpassest all the creation in elegance.
I am willing for thee to be my tormentor. Wilt thou, then, bestow upon me one glance?
Happy is the person who dieth for love of thee. Worthless is the one who doth not like and love thee.

Then she richly perfumed the letter with strong-scented musk, and wound it round with the silken strings of her hair, which were of the silk of Irak, having oblong emeralds for pendants, adorned with pearls and jewels. Having done this, she delivered it to the old woman, and ordered her to give it to the Prince Assad.

The old woman therefore departed in order to please her, and immediately went in to the Prince Assad, who was alone when she entered; and she handed him the paper, with what was inclosed with it, and waited a long time for the answer. Meanwhile, the Prince Assad read the paper, and understood its contents; and having wrapped it up again in the silk strings, he put it in his pocket. He was enraged to the utmost degree, and cursed deceitful women: then rising, he drew the sword from its scabbard, and striking the neck of the old woman, severed her head from her body; after which, he arose and proceeded until he went in to his mother, and he reviled her too, in his anger with the sex. He then went forth from her, and repaired to his brother the Prince Amgiad, to whom he related all that had happened to him, telling him that he had killed the old woman who had brought him the letter. And the Prince Amgiad replied, By Allah, O my brother, yesterday, while I was sitting on the throne, the like of that which hath happened to thee this day happened to me also. And he acquainted him with the whole occurrence. They remained conversing together that night, and cursing deceitful women, and charged each other to conceal this affair, lest their father, the King, should hear of it, and kill the two women. So they passed the night in incessant grief until the morning.

And when the next morning came, the King arrived with his troops from the chase, and went up to his palace; and having dismissed the Emirs, he arose, and entered the palace, whereupon he beheld the two women who had acted thus towards his sons, lying on their bed, in a state of extreme weakness. They had contrived a plot against the two Princes, and agreed to destroy them; for they had disgraced themselves in their eyes, and dreaded the consequence of their being so known to have offended. When the King, therefore, saw them in this condition, he said to them, What is the matter with you? And they rose to him, and kissed his hands, and, reversing the true state of the case, answered him, Know, O King, that thy two sons, who have been reared in the enjoyment of thy beneficence, have acted disloyally towards thee by their conduct to us, and have dishonoured thee. And when Camaralzaman heard these words, the light became darkness before his

face, and he was violently incensed, so that his reason fled through the excess of his rage, and he said, Explain to me this occurrence. So each of them told the story that she had framed, and both of them wept violently before the King.

When the King, therefore, witnessed their weeping, and heard their words, he felt convinced of their truth, and, being enraged to the utmost degree, he arose with the desire of falling upon his two sons and killing them. But his father-in-law, the King Armanos, met him. He was just then entering to salute him, having heard of his return from the chase; and he beheld him with the drawn sword in his hand, and with blood dropping from his nostrils, by reason of the violence of his rage. So he asked him what troubled him, and Camaralzaman acquainted him with all that had been done (as he supposed) by his sons Amgiad and Assad, and said to him, I am now going in to them to kill them in a most ignominious manner, and make them a most shameful example. His father-in-law, the King Armanos, being alike incensed against them, said to him, And excellent would be the deed that thou wouldst do, O my son; and may God grant no blessing unto them, nor to any sons who commit such actions against the honour of their father: but, O my son, the author of the proverb saith, He who looketh not to results, fortune will not attend him:—and they are at all events thy sons. It will be proper that thou kill them not with thine own hand; for in doing so thou wouldst drink of their anguish, and repent afterwards of having put them to death, when repentance would not avail. But send them with one of the mamlouks, that he may kill them in the desert, when they are absent from thine eye.

So when the King Camaralzaman heard these words of his father-in-law, the King Armanos, he saw them to be just. He therefore sheathed his sword, and, returning, seated himself upon his throne, and summoned his Treasurer, who was a very old man, experienced in the management of affairs, and the vicissitudes of fortune. And he said to him, Go in to my two sons Amgiad and Assad, bind their hands firmly behind them, and put them in two chests, and place them upon a mule: then mount thou, and go forth with them into the midst of the desert, and slaughter them; after which, fill for me two glass bottles with their blood, and bring them to me quickly.

Treasurer in the Desert, with the two Princes in the Chests.

The Treasurer answered, I hear and obey. He then arose immediately, and, repairing to Amgiad and Assad, met them on the way coming forth from the vestibule of the palace. They had clad themselves in the richest of their apparel for the purpose of visiting their father, to salute him, and compliment him on his safe arrival from his hunting-expedition. And when the Treasurer saw them he laid hold upon them, saying, O my two sons, know that I am a slave under command, and your father hath given me an order: will ye then obey his command? They answered, Yes. And upon this, the Treasurer bound their hands behind them, and put them in two chests, and, having placed them on the back of a mule, went forth with them from the city. He proceeded with them over the desert until near noon, when he halted with them in a waste and desolate place, and, alighting from his horse, put down the two chests from the back of the mule, and opened them, and took forth from them Amgiad and Assad. When he looked at them he wept violently on contemplating their beauty and loveliness, and afterwards drew his sword, and said to them, By Allah, O my lords, it is painful to me to do an abominable deed unto you; but I am excusable in this case; for I am a slave under command, and your father the King Camaralzaman hath ordered me to strike off your heads. And they replied, O Emir, do what the King hath commanded thee; for we patiently submit to that which God (to whom be ascribed all might and glory!) hath decreed to befall us; and thou art absolved of the guilt of shedding our blood.

They then embraced each other, and bade one another farewell; and Assad said to the Treasurer, By Allah I conjure thee, O uncle, that thou make me not to drink the anguish of my brother, nor his sighing; but kill me before him, that so my fate may be more easy to me. Amgiad also said to the Treasurer as Assad had said, and made use of blandishment to him that he might kill him before his brother, saying to him, My brother is younger than I; therefore make me not to taste his affliction. Then each of them wept most violently, and the Treasurer wept also at witnessing their lamentation; and the two brothers again embraced each other, and bade one another farewell, one of them saying to the other, Verily all this is owing to the artifice of those two deceitful women; and there is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return!—And Assad, embracing his brother, uttered groans, and afterwards recited these verses:—

O Refuge of the complainer, and Asylum of the fearful! Thou art ready to attend to every request!
I have no resource but to knock at thy door; and if I be rejected, at whose door shall I knock?
O Thou whose treasures of bounty are imparted by the word Be, show favour; for all good is in Thee!

And when Amgiad heard the weeping of his brother, he likewise wept, and pressed him to his bosom, reciting these two verses:—

O Thou whose favours to me have been many, and whose gifts have been more than can be numbered!
No misfortune hath ever yet befallen me but I have found Thee ready to help me in it!

Then Amgiad said to the Treasurer, I implore thee by the One, the Omnipotent, the King, the Protector, that thou kill me before my brother Assad: perhaps the fire of my heart may so be assuaged; and let it not burn more. But Assad, weeping, said, None shall be killed first but myself. So Amgiad said, The best plan will be this, that thou embrace me, and I embrace thee, so that the sword may fall upon us and kill us with one blow.

And when they both embraced, face to face, and clung together,

the Treasurer bound them, and tied them with ropes, weeping while he did so. He then drew his sword, and said, By Allah, O my lords, it is indeed hard to me to kill you. Have ye any want? If so, I will perform it. Or any commission? If so, I will execute it. Or any message? If so, I will convey it.—And Amgiad answered, We have no want to be performed; but as to commission, I charge thee to place my brother Assad beneath, and myself above, that the blow may fall upon me first; and when thou hast killed us, and returned unto the King, and he saith to thee, What didst thou hear from them before their death?—that thou answer him, Verily thy two sons send thee their salutation, and say to thee, Thou knowest not whether they were innocent or guilty, and thou hast killed them, and not assured thyself of their guilt, nor considered their case.—Then recite to him these two verses:—

Verily women are devils created for us. I seek refuge with God from the artifice of the devils.
They are the source of all the misfortunes that have appeared among mankind in the affairs of the world and of religion.

Then said Amgiad, We desire of thee nothing but that thou repeat to him these two verses which thou hast heard, and also, I beseech thee by Allah that thou have patience with us while I repeat to my brother these two other verses.—And, weeping violently, he said,—

We have examples in the Kings who have gone before us.
How many, great and small, have travelled in this road!

And when the Treasurer heard these words of Amgiad, he wept violently, so that he wetted his beard; and as to Assad, his eyes filled with tears, and he recited these verses:—

Fortune is disposed, by its very constitution, to guile, and is full of fraudulence and of stratagems.
The sarab of the desert is to her like shining teeth; and the horror of darkness, like the black-edged eyelid.
My offence against her (hateful is her nature) is as that of the sword when the warrior draweth back.

When Assad had finished reciting his verses, he embraced his brother Amgiad, so that they appeared together like a single person,

The Treasurer's Horse running away.

and the Treasurer drew his sword, and was about to strike them. But lo, his horse started away in fright over the desert. It was worth a thousand pieces of gold, and upon it was a magnificent saddle, worth a great sum of money. So he threw the sword from his hand, and went after his horse. His heart was inflamed, and he continued running after the horse, to take it, until it entered a forest; and he entered after it; but the horse pursued his way into the midst of the forest, striking the ground with its hoofs, and the dust rose high, while the horse snorted and neighed in his fury. Now there was in that forest a formidable lion, of hideous aspect, his eyes casting forth sparks: his face was grim, and his form struck the soul with terror: and the Treasurer, looking towards him, beheld this lion approaching him, and he found no way of escape from him, not having with him a sword. So he said within himself, There is no

strength nor power but in God, the High, the Great! This calamity hath not befallen me but on account of the offence of Amgiad and Assad, and verily this journey hath been unfortunate from its commencement!

Meanwhile the heat became intense to Amgiad and Assad, and they were affected with a violent thirst, so that their tongues hung out; and they prayed for relief from the thirst. But none relieved them; and they said, Would that we were killed and were at ease from this; but we know not whither the horse hath run away, that the Treasurer hath gone after it and left us bound. Had he come to us and killed us, it had been easier to us than our enduring this torment.—But afterwards Assad said, O my brother, have patience, and the relief of God (whose perfection be extolled, and whose name be exalted!) will come to us; for the horse ran not away but because God is propitious towards us, and nothing afflicteth us but this thirst. He then shook himself, and struggled to the right and left; whereupon his bonds became loosed; and he arose, and loosed the bonds of his brother; after which he took the Emir's sword, and said to his brother, By Allah, we will not depart hence until we investigate his case, and know what hath happened to him. So they began to follow the footsteps, and they led them to the forest. They therefore said one to another, Verily the horse and the Treasurer have not passed beyond this forest. And Assad said to his brother, Stay here while I enter the forest and examine it. But Amgiad replied, I will not suffer thee to enter it alone, and we will not enter but together; so if we escape we shall escape together, and if we perish we shall perish together. Accordingly they both entered, and they found that the lion had sprung upon the Treasurer, who was lying beneath him like a sparrow, but supplicating God, and making a sign towards heaven. So when Amgiad saw him, he took the sword, and, rushing upon the lion, struck him with the sword between his eyes, and killed him.

The lion fell down prostrate upon the ground, and the Emir arose, wondering at the event, and saw Amgiad and Assad, the sons of his lord, standing there; and he threw himself upon their feet, saying to them, By Allah, O my lords, it were not just that I should act so extravagantly with you as to kill you. May he who would

The Lion and the Treasurer.

kill you cease to exist! With my soul I will ransom you.—Then rising immediately, he embraced them, and inquired of them the cause of the loosing of their bonds, and of their coming to him. They therefore informed him that they had thirsted, and that the bonds of one of them became loosed, so that he loosed the other, because of the purity of their intentions; after which they followed the footsteps until they came to him. And when he heard their words, he thanked them for that which they had done, and went out from the forest with them; and when they were without the forest they said to him, O uncle, do what our father hath commanded thee. But he replied, Allah forbid that I should attempt any injury to

you! Know, however, that I desire to take off your clothes, and to clothe you with mine, and to fill two glass bottles with the blood of the lion. After which, I will go to the King, and tell him that I have killed you. Then do ye travel into other countries; for God's earth is wide. And know, O my lords, that your separation from me will be painful to me.—Having said this, he and the two young men all wept. The latter pulled off their clothes, and the Treasurer clad them with his own, and went to the King.

He had taken the things, and tied up the linen of each of the youths in a wrapper that he had with him, and filled the two glass bottles with the blood of the lion; and he put the two wrappers before him on the back of the horse. Then he bade the youths farewell, and departing towards the city, proceeded until he went in to the King, and he kissed the ground before him. And the King saw him with a changed countenance (for this change was occasioned by what he had suffered from his adventure with the lion), and he imagined that it was the consequence of the slaughter of his sons: so he was glad, and said to him, Hast thou accomplished the business? The Treasurer answered, Yes, O our lord. And he handed to him the two wrappers containing the clothes, and the two glass bottles filled with the blood. And the King said to him, What didst thou observe in their conduct, and have they charged thee with aught? He answered, I found them patient, contented to endure their fate, and they said to me, Verily our father is excusable; so convey to him our salutations, and say to him. Thou art absolved of the guilt of our slaughter and of our blood:—but we charge thee to repeat to him these two verses:—

> Verily women are devils created for us. We seek refuge with God from the artifice of the devils.
>
> They are the source of all the misfortunes that have appeared among mankind in the affairs of the world and of religion.

And when the King heard these words from the Treasurer, he hung down his head towards the ground for a long time, and knew that these words of his two sons indicated that they had been killed unjustly. Then reflecting upon the fraudulence of women, and the calamities occasioned by them, he took the two wrappers and

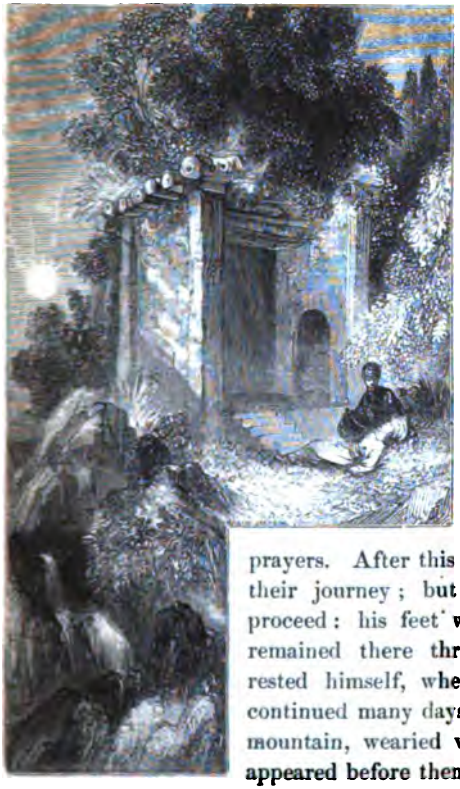
Camaralzaman and his Household lamenting for Amgiad and Assad.

opened them, and began to turn over the clothes of his sons, and to weep. And when he opened the clothes of his son Assad, he found in his pocket a paper written in the hand of the woman who had accused him, together with the silk strings of her hair. So he unfolded the paper and read it, and understood its meaning, and knew that his son Assad had been an object of injustice. And when he turned over the clothes of Amgiad, he found in his pocket a paper written in the hand of the other woman, his accuser, with the silk strings of her hair enclosed in it; and he opened this paper and read it, and knew that he also had been an object of injustice. He struck his hands together, and exclaimed, There is no strength nor power but in God, the High, the Great! I have slain my sons unjustly!—Then he began to slap his face, exclaiming, Oh, my sons! Oh, the length of my grief!—And he gave orders to build two tombs in a house, which he named the House of Lamentations, and inscribed upon the two tombs the names of his two sons; and he threw himself upon the tomb of Amgiad, weeping and sighing and lamenting, and reciting verses; and then in like manner upon that of Assad. He relinquished the society of his friends and intimates, secluding himself in the House of Lamentations, weeping for his sons, and forsook his women and associates and familiar acquaintances. —Such was his case.

Now as to Amgiad and Assad, they proceeded over the desert, eating of the herbs of the earth, and drinking of the remains of the rain. At night, one slept while the other watched, till midnight;

then the latter slept and the former watched. Thus they continued for the space of a whole month, until their course brought them to a mountain of black flint, the further extremity of which was unknown. At this mountain the road divided into two; one road passed through the midst of it, and the other ascended to its summit. And they pursued the way to the summit of the mountain, and continued ascending it five days; but saw no end to it. Fatigue had overcome them; for they were not accustomed to walking upon the mountains nor elsewhere; and when they despaired of reaching its end, they returned, and pursued the way through the midst of the mountain. Along this they proceeded the whole of the same day, until night; but Assad was fatigued with the length of his journeying, and he said to his brother, O my brother, I can walk no further; for I am reduced to excessive weakness. Amgiad, however, replied, O my brother, brace up thy nerves: perhaps God may dispel our affliction. They then proceeded for an hour of the night; but Assad was in a state of the utmost fatigue, and he said, O my brother, I am tired and weary with walking. And he fell upon the ground, and wept. His brother Amgiad, therefore, carried him and walked on with him, walking a while, and sitting a while to rest, until daybreak gleamed. Thus he ascended the mountain with him, and they found a spring gushing forth, with a stream running from

The Two Princes in the Desert.



Oratory in the Desert.

it; and by it was a pomegranate-tree, and a niche for prayer; and they scarcely believed the sight. They then seated themselves by this fountain, and, having drunk of its water, and eaten of the pomegranates of that tree, slept there until the sun rose; when they sat and washed themselves at the spring, and ate again of the pomegranates on the tree, and slept until the time of afternoon-prayers. After this they desired to continue their journey; but Assad was unable to proceed: his feet were swollen. So they remained there three days, until he had rested himself, when they proceeded, and continued many days their journey over the mountain, wearied with thirst, until a city appeared before them at a distance.

Upon this they rejoiced; and they advanced towards it: and when they drew near to it, they offered up thanks to God, whose name be exalted! Amgiad then said to Assad, O my brother, sit here while I go to this city and see what kind of place it is and inquire respecting its affairs, that we may know where we are in God's wide earth, and know what countries we have traversed in crossing this mountain-range. Had we not journeyed through the midst of it, we had not arrived at this city in a whole year. Praise be to God, then, for our safety!—But Assad replied, By Allah, O my brother, none shall go to the city but myself; and may I be thy ransom; for if thou leave me and de-

scend and be absent from me, thou wilt drown me in anxious thoughts respecting thee, and I have not strength to endure thine absence from me. So Amgiad said to him, Go, and loiter not.

Assad, therefore, descended from the mountain, taking with him some pieces of gold; and left his brother to wait for his return. He went, and walked on without stopping, at the foot of the mountain, until he entered the city; and as he passed through its streets, there met him in his way an old man, far advanced in age; his beard descended over his breast, and was parted in twain, in his hand was a walking-staff, he was clad in rich garments, and on his head was a large red turban. So when Assad saw him, he wondered at his dress and his appearance; and, advancing towards him, he saluted him, and said to him, Which is the way to the market, O my master? The old man, on hearing his words, smiled in his face, and said to him, O my son, thou seemest to be a stranger. Assad therefore replied, Yes, I am a stranger, O uncle. And the old man said, Thou hast cheered our country by thy presence, O my son, and thou hast made the country of thy family desolate by thine absence. And what dost thou desire from the market?—O uncle, answered Assad, I have a brother whom I have left on the mountain, and we are journeying from a distant country. We have been on the way a period of three months, and arrived in sight of this city: so I came hither to buy some food and to return with it to my brother that we may nourish ourselves with it.—And the old man replied, O my son, receive tidings of every happiness, and know that I have made a banquet, and have with me many guests, and have prepared for it a collection of the best and the most agreeable of dishes, such as the appetite desireth. Wilt thou, then, accompany me to my abode? If so I will give thee what thou requirest, and will not take from thee any money for it. I will also acquaint thee with the affairs of this city. And praise be to God, O my son, that I have met with thee, and that none but myself hath met with thee!

So Assad said, Do as thou art disposed, and hasten; for my brother is waiting for me, and his heart is intent upon me. The old man, therefore, took the hand of Assad, and returned with him to a narrow by-street, smiling in his face, and saying to him, Extolled be the perfection of Him who hath saved thee from the

people of this city! He walked on with him until he entered a spacious house, in which was a saloon, and in this saloon were sitting forty old men, far advanced in age, arranged in a ring, with a lighted fire in the midst of them. The old men were sitting around it worshipping it and prostrating themselves to it. And when Assad saw this, his flesh quaked, though he knew not their history. Then the old man first mentioned said to this company, O sheikhs of the Fire, how blessed a day is this! And he called out, saying, O Gazban! Whereupon there came forth to him a black slave, of a most grim visage, flat-nosed, of bending figure, and horrible shape. And the old man made a sign to this slave: upon which he bound Assad; and after he had done so, the old man said to him, Take him down into the subterranean chamber, and there leave him, and say to the slave-girl such-a-one, Undertake the office of torturing him by night and day, and give him to eat a cake of bread by night and a cake of bread by day, until the period of the voyage to the Blue Sea and the Mountain of Fire, when we will slaughter him upon the mountain as a sacrifice.

Accordingly the slave took him down into that chamber, and delivered him to the girl, who entered upon her office of torturing him, and giving him one cake of bread at the commencement of the day, and one at the commencement of the night, with a mug of salt water between daybreak and sunrise, and the same between sunset and nightfall. Then the old men said, one to another, when the period of the Festival of the Fire arriveth, we will sacrifice him upon the mountain, and by offering him propitiate the Fire. The slave-girl went down to him, and inflicted upon him a painful beating, so that the blood flowed from his limbs, and he fainted; after which, she placed at his head a cake of bread and a mug of salt water, and went away and left him. And Assad recovered his senses at midnight, when he found himself chained, and the beating tortured him. So he wept violently, and, reflecting upon his former state of grandeur and prosperity, and dominion and lordship, he lamented and groaned, and recited these verses:—

Pause at the ruins of the house and inquire respecting us, and think not we are there as formerly.

Fortune, the separator, hath disunited us; yet the hearts of our foes are not appeased by our fate.
A base female is employed to torture me with whips, and her breast is filled with hatred against me.
Yet still, perhaps, God may reunite us, and, by punishing them, repel from us our enemies.

Then extending his hand towards his head, he found a cake of bread, and a mug of salt water. So he ate a morsel to stay his departing spirit, and drank a little of the water, and remained sleepless until the morning, from the abundance of bugs and other vermin.

And when the morning arrived, the slave-girl came down to him again, and pulled off his clothes. They were covered with blood, and stuck to his skin, so that the skin came off with the shirt; and he shrieked, and cried Ah!—and said, O my Lord, if Thou approve of this, increase it upon me; for Thou art not unmindful of him who hath oppressed me! Avenge me therefore, upon him!—Then he groaned, and recited these verses:—

Be disregardful of thine affairs, and commit them to the course of fate;
For often a thing that enrages thee may eventually be to thee pleasing;
And sometimes what is strait may expand; and what is open, become contracted.
God will do whatsoever He willeth: therefore be not thou repugnant;
But rejoice at the prospect of speedy good that shall make thee forget what hath passed.

And as soon as he had finished reciting these verses, the slave-girl betook herself to beating him until he fainted, when she threw to him a cake of bread, and put a mug of salt water; after which she went up from him and left him in solitude, with the blood flowing from his limbs; and he lay chained, far from his friends, thinking of his brother, and of the glory in which he was before living; yearning and lamenting, sighing and complaining, pouring forth tears, and reciting verses.

Meanwhile, his brother Amgiad remained expecting him till mid-day: and when he returned not, his heart palpitated, the pain of separation became intense in him, and he shed copious tears,

crying out, Oh my grief! How fearful I was of separation!—Then descending from the mountain, with his tears flowing over his cheeks, he entered the city, and walked on in it until he arrived at the market, when he inquired of some of the people respecting the name of the city, and respecting its inhabitants; and they answered him, This is called the City of the Magians, and its inhabitants [mostly] worship fire, instead of the Almighty King. He then asked them respecting the City of Ebony, and they said, The distance between us and it, by land, is a journey of a year: and by sea, a voyage of four months: its King is called Armanos, and he hath taken a King as his son-in-law, and put him in his place, and this King is called Camaralzaman: he is a person of equity and beneficence, and liberality and peace. And when Amgiad heard the mention of his father, he yearned and wept, and sighed and lamented; and he knew not whither to repair. He had bought and taken with him something to eat, and he went to a place to conceal himself there, and sat down to eat; but remembering his brother, he wept, and ate no more than enough to stay his departing spirit; after which he arose, and walked through the city, to obtain tidings of his brother. And he found a Mahometan, a tailor, in his shop; so he seated himself by him, and related to him his story; and the tailor said to him, If he have fallen into the hand of any of the Magians, thou wilt not see him again without difficulty; but perhaps God will reunite thee with him. Then he added, Wilt thou, O my brother, lodge with me? He answered, Yes. And the tailor rejoiced at this. Amgiad remained with him many days, and the tailor consoled him, and exhorted him to be patient, and taught him the art of sewing so that he became an adept.

After this he went forth one day to the shore of the sea, and washed his clothes. He then entered the bath, and, having put on clean clothes, went forth from the bath to amuse himself in the city. And he met in his way a woman endowed with beauty and loveliness, and justness of stature, unequalled in beauty, who, when she beheld him, raised the veil from her face, and made signs to him with her eyebrows and her eyes, and ogled him, and recited these verses:—

Amgiad washing his Clothes.

I beheld thee approaching, and cast down my eyes, as though, O slender-formed, thou wert the beaming sun.
For thou art the handsomest person that hath appeared, and more handsome to-day than thou wert yesterday.
If beauty were divided, a fifth part of it, or part of a fifth, would belong to Yussuf;
And the rest would be thine exclusively. May every soul, then, be sacrificed for thine!

And when Amgiad heard her words, his heart was gladdened by her, and moved with affection for her; the hands of love sported with him, and, making a sign to her, he recited these verses in reply:—

Above the rose of the cheeks are the thorns of lances. Who then will propose to himself to gather?
Extend not the hands towards it; for long have those lances spread wars because of our directing looks at it.

Say to her who hath tyrannised and been a temptation, and who had been more tempting had she acted equitably,
Thy face would increase our perplexity were it veiled, and I see exposure best guardeth beauty such as thine;
As the sun's bare face thou canst not look upon; but when it is veiled by a thin mist thou mayest.
The niggardly female is protected by her niggardness; then ask the guards of the tribe why they would prevent us:
If they wish my slaughter, let them put an end to all their animosity, and leave us at liberty;
For if they attack, they are not more murderous than the eye of her with the mole, when she encountereth us.

She then begged to have some conversation with him; so he said to her, Wilt thou pay me a visit, or shall I repair to thine abode? Whereupon she hung down her head in bashfulness towards the ground, and repeated the words of Him whose name be exalted,—Men shall have the pre-eminence over women, because of the advantages which God hath given to the one of them over the other.

So Amgiad understood her intimation, and knew that she desired to accompany him whither he was going. He was therefore obliged to find the place for her; and, being ashamed to take her to the house of the tailor with whom he lodged, he walked on before her. She followed him, and he continued walking on with her from by-street to by-street, and from place to place, until the damsel was tired, and she said to him, O my master, where is thy house? He answered, Before us, and there remaineth but a short distance to it. Then he turned aside with her into a handsome by-street, and continued walking along it, she following him, until he arrived at the end of it, when he found that it was not a thoroughfare. So he said, There is no strength nor power but in God, the High, the Great! And looking towards the upper end of the street, he saw there a great door with two seats; but it was locked. Amgiad therefore seated himself upon one seat, and the damsel seated herself on the other, and said to him, O my master, for what art thou waiting? Upon this, he hung down his head for a long time towards the ground; after which he raised it, and answered her, I am waiting for my mamlouk; for he hath the key, and I said to him, Prepare for us the food and beverage, and the flowers for

the wine, by the time that I come forth from the bath.—He then said within himself, Probably the time will become tedious to her, and so she will go her way and leave me here.

But when the time seemed long to her, she said to him, O my master, thy mamlouk hath been slow in returning to us, while we have been sitting in the street. And she arose and approached the wooden lock with a stone. So Amgiad said to her, Hasten not; but be patient until the mamlouk cometh. Paying no attention, however, to his words, she struck the wooden lock with the stone, and split it in two; so that the door opened. He therefore said to her, What possesseth thee, that thou didst thus?—O my master, said she, what hath happened? Is it not thy house?—He answered, Yes: but there was no necessity for breaking the lock. The damsel then entered the house; and Amgiad was perplexed in his mind, fearing the people of the house, and knew not what to do. The damsel said to him, Wherefore dost thou not enter, O my master, O light of mine eye, and vital spirit of my heart? He answered her, I hear and obey: but the mamlouk hath been slow in returning to me, and I know not whether he have done anything of what I ordered him or not. He then entered with her, in a state of the utmost anxiety, fearing the people of the house. And when he entered the house, he found in it a handsome saloon, with four raised floors facing one another, and with closets and sofas furnished with stuffs of silk and brocade, and in the midst of it was a fountain of costly construction, by which were arranged dishes set with jewels and filled with fruits and sweet-scented flowers; by the side of it were the drinking-vessels, and there was a candlestick with a candle stuck in it. The place was full of precious stuffs; in it were chests, and chairs were set in it, and on each chair was a wrapper of clothes, and upon each of these was a purse full of pieces of gold. The house attested the prosperity of its owner; for its floor was paved with marble.

When Amgiad beheld this, he was perplexed at his case, and said within himself, My life is lost! Verily to God we belong, and verily unto Him we return!—But as to the damsel, when she saw this place, she was filled with the utmost joy, and said, By Allah, O my master, thy mamlouk hath not failed in the perform-

ance of his task; for he hath swept the place, and cooked the food, and prepared the fruit; and I have come at the best of times. Amgiad, however, looked not towards her; his mind being engrossed by fear of the people of the house. So she said, O my master, Why art thou standing thus? Then heaving a loud sigh, she gave Amgiad a kiss that sounded like the cracking of a walnut, and said to him, O my master, If thou have made an appointment with some other than myself, I will exert my skill to serve her. At this, Amgiad laughed from a bosom filled with rage; and advanced and seated himself, panting, and saying within himself, O the ignominious slaughter that I shall suffer when the master of the house cometh!—The damsel had seated herself by his side, and began to sport and laugh, while Amgiad, anxious and frowning, revolved a thousand things in his mind, saying within himself, The owner of this saloon will certainly come; and what shall I say to him? He will kill me without doubt!—The damsel then arose, tucked up her sleeves, and, taking a tray, put it upon the table, and ate, saying to Amgiad, Eat, O my master. So he advanced to eat; but the doing so gave him no pleasure: on the contrary, he sat looking in the direction of the door until the damsel had eaten and satisfied herself, and removed the table, and brought the dessert: whereupon she commenced eating of the dried fruits. Then she brought forward the beverage, and opened the amphora, and filled a cup, which she handed to Amgiad; and he took it from her, saying within himself, Ah! Ah! What shall I experience from the owner of this house when he cometh and seeth me?

His eyes were directed towards the vestibule, and the cup was in his hand, and while he was in this state, lo, the owner of the house came. He was a mamlouk, one of the grandees of the city: for he was the King's Chief Equerry; and he had fitted up that saloon for his pleasure, that his bosom might expand in it, and that he might there enjoy in private the society of such as he desired; and on that day he had sent to a favourite to come to him, and had prepared the apartment for him. The name of this mamlouk was Bahader. He was liberal-handed, a person of generosity and beneficence, and charity and obligingness. When he drew near to the saloon, he found the door open: so he entered by little and

little, and, looking with stretched-forth head, beheld Amgiad and the damsel, with the dish of fruit before them, and the wine-service. At that moment, Amgiad was holding the wine-cup, with his eye directed towards the door; and as soon as his eye met that of the owner of the house, his countenance turned sallow, and the muscles of his side quivered. But when Bahader saw that his countenance turned sallow, and his condition became changed, he made a sign to him with his finger upon his mouth, as though he would say to him, Be silent, and come hither to me. So Amgiad put down the cup from his hand, and arose to go to him. The damsel said to him, Whither goest thou? And he shook his head, and made a sign to her that he would be absent but a minute. He then went forth to the vestibule, barefooted: and when he saw Bahader, he knew that he was the master of the house. He therefore hastened to him, and, having kissed his hand, said to him, I conjure thee by Allah, O my master, before thou do me any injury, that thou hear my words. Then he told him his story from beginning to end, acquainting him with the cause of his having left his country and royal state, and assuring him that he had not entered the saloon by his own choice, but that the damsel was the person who had broken the wooden lock and opened the door and done all these deeds.

When Bahader, therefore, heard his words, and knew that he was the son of a king, he was moved with sympathy for him, and pitied him, and said, Hear, O Amgiad, my words, and obey me, and I will guarantee thy safety from that which thou fearest; but if thou disobey me, I will kill thee. So Amgiad replied, Command me whatsoever thou wilt, and I will never disobey thee; for I owe my deliverance to thy humanity. And Bahader said to him, Enter this saloon again, and seat thyself in the place where thou wast, and be at peace. I will presently come in to thee. My name is Bahader. And when I have come in to thee, abuse me and revile me, and say to me, What is the cause of thy remaining away until this hour? And accept no excuse from me; but arise and beat me; and if thou show pity for me I will take away thy life. Enter, then, and enjoy thyself; and whatsoever thou desirest of me, thou wilt find it ready before thee immediately. So pass this night as thou wilt, and to-morrow go thy way. Thus I do to show respect

to thee as being a stranger; for I love the stranger, and to respect him is incumbent on me.—Amgiad, therefore, kissed his hand, and entered again. His face was now clothed with red and white; and as soon as he entered, he said to the damsel, O my mistress, thou hast gladdened by thy company the place of thy visitation, and this is a blessed night. The damsel replied, Verily this is wonderful from thee,—thy now displaying this sociableness to me. So he said, By Allah, O my mistress, I believed that my mamlouk Bahader had taken from me some necklaces of jewels, each of which was worth ten thousand pieces of gold: wherefore I went out just now, reflecting upon this, and searched for them, and found them in their place; but I know not why the mamlouk hath remained away until this hour, and I must punish him. And the damsel became appeased by these words of Amgiad, and they sported together, and drank and enjoyed themselves, and continued making merry until near sunset.

Bahader then came in to them. He had changed his clothes, girded himself, and put on his feet a pair of shoes of the kind worn by mamlouks; and, having saluted, and kissed the ground, he placed his hands across, and hung down his head towards the ground, as one acknowledging his guilt. So Amgiad looked at him with the eye of anger, and said to him, What is the reason of thy delay, O most ill-omened of mamlouks?—O my master, he answered, I was busied in washing my clothes, and knew not that thou wast here; for my appointed time, and thine, is nightfall, and not in the day-time. And upon this, Amgiad cried out at him, and said to him, Thou liest, O most ill-omened of mamlouks! By Allah, I must beat thee!—Then rising, he extended Bahader upon the floor, and took a stick, and beat him gently. But the damsel arose, and, having taken the stick from his hand, inflicted upon Bahader so severe a beating that his tears flowed, and he prayed for relief, and locked his teeth together. Amgiad called out to her, Do not thus! But she replied, Let me satisfy my anger with him. Then Amgiad snatched the stick from her, and pushed her away. So Bahader arose, and wiped away the tears from his face, and stood awhile waiting upon them; after which he swept the saloon, and lighted the lamps. Meanwhile, the damsel, every time

The Damsel beating Bahader.

that Bahader came in or went out, reviled and cursed him: and Amgiad was angry with her, and said to her, By the requisitions of Allah (whose name be exalted!) leave my mamlouk; for he is not accustomed to this.

They continued eating and drinking, and Bahader remained waiting upon them until midnight, when he became fatigued with waiting, and by the beating he had suffered, and slept in the middle of the saloon, and snored. The damsel then, having become intoxicated, said to Amgiad, Arise; take this sword that is hung up here, and strike off the head of this mamlouk. If thou do it not I will employ means for thine own destruction.—What hath possessed thee, said Amgiad, that thou wouldst kill my mamlouk? She answered, The pleasure will not be complete without putting him to death; and if thou arise not, I will myself arise and kill him. So Amgiad said, By the requisitions of Allah I conjure thee that thou do it not. But she replied, I must do it. And she took the sword, and drew it, and was determined to kill him. Amgiad,

therefore, said within himself, This is a man who hath acted kindly to us, and protected us, and treated us with beneficence, and hath made himself as a mamlouk to me. How should we recompense him by slaughter? Never shall that be done!—He then said to the damsel, If the killing of my mamlouk is indispensable, I am more fit to kill him than thou. And, having taken the sword from her, he raised his hand, and struck the damsel upon her neck, severing her head from her body; and her head fell upon the owner of the house: so he awoke and sat up, and opened his eyes, and found Amgiad standing with the blood-stained sword in his hand. Then looking towards the damsel, he found her slain. He therefore inquired of him respecting her case; and Amgiad repeated her words, and said to him, She refused to do anything but to kill thee: and this is her recompense. Upon this, Bahader arose, and, kissing the hand of Amgiad, said to him, O my master, would that thou hadst pardoned her! It now remaineth only to take her forth immediately, before morning.

Bahader then girded himself, and took the damsel, wrapped her in a cloak, and put her in a large basket of palm-leaves, and carried her away, saying to Amgiad, Thou art a stranger, and knowest not any one; therefore sit in thy place, and expect me back at sunrise. If I return to thee, I must do thee great favours, and strive to obtain intelligence of thy brother; but if the sun rise and I have not returned to thee, know that God's decree hath been executed upon me: and peace be on thee; and this house shall be thine, with the wealth and stuffs that it containeth.—Having said this, he carried away the basket, and, going forth from the saloon, passed with it through the market-streets, and went with it by the way that led to the sea. But when he had nearly arrived at the sea, he looked aside, and saw that the Judge and his chief officers had surrounded him. On their recognising him they wondered; and they opened the basket, and found in it a murdered woman. So they seized him, and put him in chains for the rest of the night, until the morning, when they went up with him, taking with them the basket to the King, and acquainted him with the case. And when the King knew it, he was violently enraged, and said to him, Wo to thee! Thus dost thou ever! Thou killest persons and throwest

them into the sea, and takest all their property! How many murders hast thou committed before this?—But Bahader hung down his head towards the ground before the King. And the King cried out at him, and said to him, Wo to thee! Who killed this damsel?—O my lord, answered Bahader, I killed her; and there is no strength nor power but in God, the High, the Great! And the King was enraged, and gave orders to hang him. So the executioner descended with him at the King's command, and the Judge went down with a crier, who proclaimed through the streets of the city that the people should come to behold the spectacle of Bahader, the King's Chief Equerry; and he conducted him about through the by-streets and market-streets.

But as to Amgiad, when daylight came and the sun had risen and Bahader had not returned to him, he exclaimed, There is no strength nor power but in God, the High, the Great! I wonder what hath happened to him!—And while he was thus meditating, lo, the crier proclaimed that the people should come to behold the spectacle of Bahader; for they were to hang him at mid-day. So when Amgiad heard this, he wept, and exclaimed, Verily to God we belong, and verily unto Him we return! He hath desired his own destruction on my account, when I am the person who killed her! By Allah, never shall this be!—He then went forth from the saloon, and closed it, and passed through the midst of the city until he came to Bahader; whereupon, standing before the Judge, he said to him, O my lord, slay not Bahader; for he is innocent. By Allah, none killed her but myself.

When the Judge, therefore, heard his words, he took him, together with Bahader, and, going up with them both to the King, acquainted him with that which he had heard from Amgiad. So the King looked at Amgiad, and said to him, Didst thou kill the damsel? He answered, Yes. And the King said to him, Tell me the cause of thy killing her, and inform me truly. He replied, O King, a wonderful event and extraordinary occurrence hath happened unto me: if it were engraved on the understanding, it would be a lesson to him who would be admonished. He then related to the King his story, acquainting him with all that had happened to him and his brother from beginning to end. And the King was

The Judge before the King.

filled with the utmost wonder at hearing it, and said to him, I know thee now to be excusable. But, O young man, he added, wilt thou be to me a Vizier? He answered him, I hear and obey. And the King bestowed upon him and upon Bahader magnificent robes of honour, and gave to Amgiad a handsome mansion, with servants and officers, conferred upon him all that he required, appointed him pensions and supplies, and ordered him to search for his brother Asad. So Amgiad took his seat as Vizier, and exercised authority and administered equity, and invested and deposed, and took and gave. He also sent the crier through the streets of the city to cry his brother; and for many days the crier repeated his proclamation in the great thoroughfare-streets and market-streets; but heard no

tidings of him, nor discovered any trace of him.—Such was the case of Amgiad.

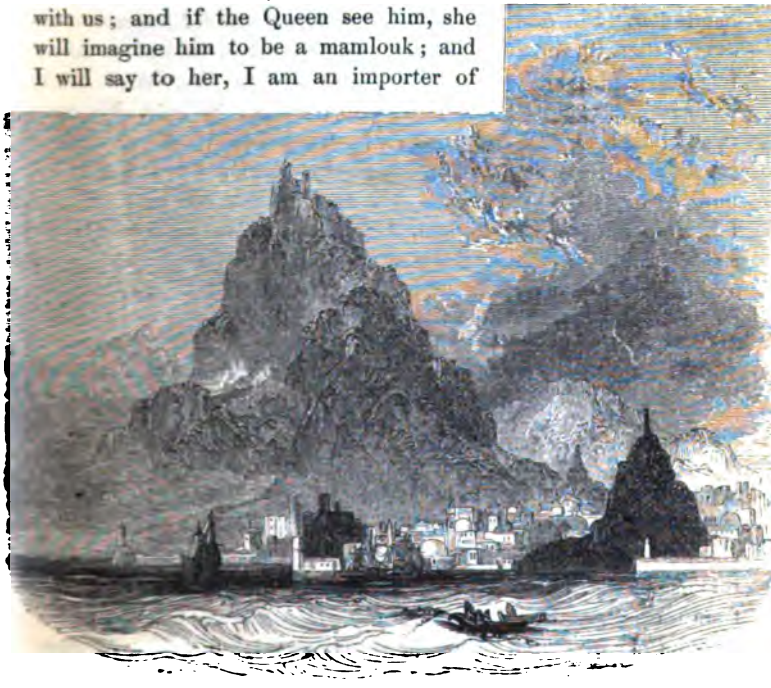
As to Assad, the Magians continued to torture him night and day, and evening and morning, for the space of a whole year, until the festival of the Magians drew near. Then Bahram the Magian [the old man who had inveigled Assad into his house] prepared himself for his voyage, and fitted out for himself a ship, and, having put Assad into a chest, and locked it upon him, transported him to the vessel. It happened, at the time of his conveying the chest to the ship, that Amgiad, in accordance with fate and destiny, was standing amusing himself by gazing at the sea; and he looked at the things as the men were transporting them to the ship. His heart throbbed at the sight, and he ordered his young men to bring him his horse, and, mounting in the midst of a company of his attendants, repaired to the sea. There stopping by the ship of the Magian, he commanded those who were with him to go on board of it and to search it. So they went on board, and searched the whole of the vessel; but found in it nothing; and they landed from it, and told this to Amgiad. He therefore mounted again, and returned to his abode; and when he arrived there, and entered the palace, his heart was contracted, and, turning his eyes towards a part of the mansion, he saw two lines inscribed upon a wall; and they were these two verses:—

O my friends, if ye are absent from mine eye, from my heart and my mind ye are not.
But ye have left me in severe affliction, and have banished repose from mine eyelid, while ye sleep.

And when Amgiad read them, he thought upon his brother, and wept.

Bahram the Magian went on board the ship, and called out to the seamen, ordering them to make haste in loosing the sails. So they loosed the sails and departed. They continued their voyage days and nights, every two days taking forth Assad, and giving him a scanty supply of food and a little water, until they drew near to the Mountain of Fire. But a storm of wind then arose against them, and the sea became boisterous to them, so that the vessel wan-

dered from her course, and, pursuing a wrong direction, they came to a city built upon the sea-shore, having a castle with windows looking over the sea. The ruler of this city was a woman, called the Queen Margiana. And the captain of the ship said to Bahram, O my master, we have wandered from our course, and we must enter the port of this city to take rest, and after that, let God do what He willeth. Bahram replied, Excellent is thy counsel, and according to it I will act. Then the captain said to him, If the Queen send to put questions to us, what shall be our answer? The Queen Margiana is a faithful Mahometan; and if she know that we are Magians, she will seize our vessel and kill us all.—Bahram answered, I have this Mahometan with us: so we will clothe him in the attire of mamlouks, and take him forth with us; and if the Queen see him, she will imagine him to be a mamlouk; and I will say to her, I am an importer of



City of the Queen Margiana.

mamlouks, a seller and buyer of them; and I had with me many mamlouks; but I have sold them, and this one only remaineth.—And the captain replied, This proposal is good.

They then arrived at the city, and slackened the sails, and cast the anchors; and when the vessel had stayed, lo, the Queen Margiana came down to them, attended by her troops, and halting by the ship, called out to the captain. He therefore went on shore to her, and kissed the ground before her, and she said to him, What is in this thy vessel, and who is with thee?—O Queen of the age, he answered, I have with me a merchant who selleth mamlouks. And she said to him, Bring him hither to me. And lo, Bahram came forth, with Assad walking behind him in the garb of a mamlouk; and when Bahram came up to her, he kissed the ground before her. She said to him, What is thy business? And he answered her, I am a slave-merchant. She then looked at Assad, imagining him to be a mamlouk, and said to him, What is thy name? And, almost suffocated with weeping, he said, My name now, or that which I had formerly?—Then hast thou two names? she asked. He answered, Yes: formerly, my name was Assad; but now my name is Motar. And her heart was moved with affection for him, and she said to him, Art thou able to write? He answered, Yes. So she handed him an ink-case and a pen and paper, saying to him, Write something, that I may see it. Accordingly, he wrote these two verses:—

> What resource hath God's servant when destiny pursueth him under every circumstance, O thou judger:
> When God casteth him into the deep, hand-bound, and saith to him, Take care, take care, that thou be not wetted.

And when she saw the paper, she had compassion upon him, and said to Bahram, Sell to me this mamlouk. He replied, O my mistress, I cannot sell him; for I have sold all my mamlouks except this one. But the Queen Margiana said, I will positively take him from thee, either by sale or as a gift. He said to her, I will not sell him nor give him. She, however, seized him and took him, and, having gone up with him to the castle, sent to Bahram, saying to him, If thou do not set sail this night from our city, I will take

Ship of the Magians at Anchor.

all thy property, and destroy thy ship. When the message, therefore, was brought to him, he was grieved excessively, and said, Verily this voyage hath been unfortunate! He then arose and prepared himself, and, having taken all that he desired, waited for the night, to proceed on his voyage, and said to the seamen, Take your things, and fill your water-skins with water, and set sail with us at the close of the night. So the seamen betook themselves to perform their business.

Meanwhile, the Queen Margiana, when she had taken Assad and conducted him into the castle, opened the windows looking over the sea, and ordered the female slaves to bring the food. They therefore brought it to her and Assad, and they both ate. She then ordered them to bring the wine; and they brought it, and she drank with Assad. And God (whose perfection be extolled, and whose name be exalted!) inspired her with love for Assad; and she began to fill the cup and to give it to him to drink until his reason quitted him. After this, he arose, and descended from the saloon, and,

seeing a door open, he went through it and walked on till he came to a great garden in which were all kinds of fruits and flowers; and he approached a fountain that was in the garden, and, laying himself down there upon his back, he slept, and night overcame him.—Bahram, in the mean time, when the night arrived, called out to the sailors of the vessel, saying to them, Loose your sails, and proceed with us on our voyage. They replied, We hear and obey: but wait until we have filled our water-skins, and then we will loose. The seamen then landed with the water-skins, and went round about the castle, and finding nothing but the walls of the garden, they climbed over them, and descended into the garden, and followed the track that led to the fountain; and on their arriving at it, they found Assad lying on his back. They immediately recognised him, and rejoiced at finding him. So they carried him away, after they had filled their water-skins, leaped down from the wall, and conveyed him quickly to Bahram the Magian, saying to him, Receive glad tidings of the accomplishment of thy desire, and of the satisfaction of thy heart: thy drum hath been beaten, and thy pipe hath been sounded; for thy captive, whom the Queen Margiana took from thee by force, we have found and brought with us. They then threw him down before him. And when Bahram beheld

Sailors finding Assad asleep.

him, his heart leaped with joy, and his bosom expanded. He bestowed dresses upon them, and ordered them to loose the sails quickly. They therefore loosed them, and proceeded on their voyage to the Mountain of Fire, and continued their course until the morning.

Now as to the Queen Margiana, after Assad had gone down from her, she remained a while expecting his return; and when he came not back to her, she arose and searched for him; but found him not. So she lighted the candles, and ordered the female slaves to seek for him. Then she herself descended, and, seeing the garden open, she knew that he must have entered it. She therefore went into it, and found his shoes by the side of the fountain; and she proceeded to search for him throughout the whole of the garden; but saw nothing of him. She continued to search for him about the borders of the garden until the morning, when she inquired respecting the ship, and they told her that it had set sail in the first third of the night. So she knew that the crew had taken him with them, and the event grieved her; she was violently enraged, and gave orders to fit out immediately ten great ships. She prepared herself, also, for war, and embarked in one of the ten ships; her troops embarking with her, equipped with magnificent accoutrements and weapons of war. They loosed the sails; and she said to the captains of the ships, When ye have overtaken the ship of the Magian, ye shall receive from me robes of honour, and wealth; but if ye overtake her not, I will kill you every one. The seamen, therefore, were inspired with great fear and hope. They proceeded in the ships that day and the next night, and the second day and the third; and on the fourth day, the vessel of Bahram the Magian appeared to them; and that day passed not until the Queen's ships had surrounded the ship of the Magian. Bahram had just then taken forth Assad, and beaten him, and was tormenting him, while Assad cried for relief and deliverance. But he found no creature to relieve or deliver him, and the violent beating tortured him. And the Magian, while he was tormenting him, looked aside, and found that the Queen's ships had surrounded his vessel, and encompassed her as the white of the eye surrounds its black. He made sure of his destruction, and sighed, and exclaimed, Wo to thee, O Assad! All

this hath been occasioned by thee!—Then taking him by his hand, he ordered the sailors to throw him into the sea, saying, By Allah, I will kill thee before mine own death.

Accordingly, the sailors took him up by his hands and feet, and threw him into the midst of the sea. But God (whose perfection be extolled, and whose name be exalted!), desiring his safety and the prolongation of his term of life, permitted that he should sink, and then rise again; and he beat about with his hands and feet until God smoothed his difficulties. Relief came to him, and the waves, striking him, bore him to a distance from the ship of the Magian, and he reached the shore. So he landed, scarcely believing in his escape, and when he was upon the shore he took off his clothes and wrung them, and, having spread them out to dry, sat down naked, weeping for the calamities and captivity that had befallen him, and recited these two verses:—

O Allah, my patience and resources have failed, and my bosom is contracted and my means are cut off!
To whom shall the wretched complain of his case unless unto his Lord, O thou Lord of lords!

After this he arose, and put on his clothes; but knew not whither to go. He ate of the herbs of the earth and of the fruits of the trees, and drank of the water of the rivers, journeying by night and day, until he came in sight of a city. And upon this he rejoiced, and quickened his pace towards the city; but when he arrived at it, the evening had overtaken him, and its gate was shut. It was the same city in which he had been a captive, and to whose King his brother was Vizier. And when Assad saw that its gate was closed, he returned towards the burial-grounds, where on arriving he found a tomb without a door. So he entered it, and laid himself down to sleep in it, putting his face into his bosom.

Now Bahram the Magian, when the Queen Margiana with her ships overtook him, defeated her by his artifice and subtlety. He returned in safety towards his city, and proceeded thither forthwith, full of joy. And passing by the burial-grounds, he landed from the ship, in accordance with fate and destiny, and walked through the burial-grounds, and saw that the tomb in which Assad

The City of the Magians.

was lying was open. So he wondered, and said, I must look into this tomb. And when he looked into it, he saw Assad sleeping there, with his head in his bosom. He therefore looked in his face, and recognised him, whereupon he said to him, Art thou still living? Then he took him up, and conveyed him to his house. He had in his house a subterranean cell, prepared for the torture of Mahometans, and he had a daughter named Bostana; and he put heavy irons upon the feet of Assad, and put him down into that cell, commissioning his daughter to torture him night and day until he should die. Having done this, he inflicted upon him a painful beating, and closed the cell upon him, and gave the keys to his daughter.

So his daughter Bostana went down to beat him; but finding

him to be an elegant young man, of sweet countenance, with arched eyebrows and black eyes, affection for him entered her heart, and she said to him, What is thy name? He answered her, My name is Assad. And she said to him, Mayest thou be fortunate, and may thy days be fortunate! Thou art not deserving of torment, and I know that thou hast been treated unjustly.—And she proceeded to cheer him by conversation, and unfastened his irons. Then she asked him respecting the Mahometan religion. And he informed her that it was the true and right religion, and that our lord Mahomet was the author of surpassing miracles and manifest signs, and that [the worship of] Fire injured, instead of benefiting: he acquainted her also with the fundamentals of Mahometans; and she yielded to his words. The love of the faith entered her heart, and God (whose name be exalted!) infused into her bosom an affection for Assad; so she pronounced the two professions of the faith, and became one among the people of felicity. She occupied herself in giving him food and drink, conversed and prayed with him, and prepared for him pottages of fowls, until he gained strength, and his disorders ceased, and he was restored to his former health.

After this, the daughter of Bahram went forth from Assad, and stood at the door; and lo, the crier proclaimed and said, Whosoever hath with him a handsome young man, of such and such a description, and produceth him, he shall have whatever he demandeth of wealth; and whosoever hath him in his keeping and denieth it, he shall be hanged at the door of his house, and his property shall be plundered, and his dwelling shall be demolished. Now Assad had acquainted Bostana the daughter of Bahram with all that had happened unto him: so when she heard this, she knew that he was the person sought. She therefore went in to him, and related to him the news; and he came forth and repaired to the mansion of the Vizier; and as soon as he saw the Vizier, he exclaimed, By Allah, verily this Vizier is my brother Amgiad! He went up with the damsel behind him to the palace; and on seeing his brother Amgiad, he threw himself upon him; whereupon Amgiad recognised him, and in like manner threw himself upon him, and they embraced each other. The mamlouks came around them, and Assad and Amgiad were, for a while, senseless; and when they recovered from

The Daughter of Bahram visiting Assad.

their fit, Amgiad took his brother and went up with him to the Sultan, and related to him his story; upon which, the Sultan ordered him to plunder the house of Bahram. So the Vizier sent a company of men to do this; and they repaired to Bahram's house, and plundered it, and brought up his daughter to the Vizier, who received her with honour. Assad then described to his brother all the torture that he had suffered, and the acts of kindness that the daughter of Bahram had done him. Amgiad, therefore, treated her with increased honour. And after this he related to Assad all that had happened to him with the damsel, and how he had escaped from being hanged, and had become Vizier. And each of them then

complained to the other of the distress that he had suffered from the separation of his brother.

The Sultan next caused the Magian to be brought, and commanded to strike off his head. Bahram said, O most excellent King, hast thou determined to kill me? He answered, Yes. Then said Bahram, Have patience with me a little, O King. And he hung down his head towards the ground, and presently, raising it, made profession of the faith, and vowed himself a Mahometan to the Sultan. So they rejoiced at his embracing the Mahometan faith. Then Amgiad and Assad related to him all that had happened to them; and he said to them, O my lords, prepare yourselves to journey, and I will journey with you. And they rejoiced at this, as they did also at his conversion to the Mahometan faith; but they wept violently. Bahram, therefore, said to them, O my lords, weep not; for ye shall eventually be united [with your family], as Neameh and Noam were united.—And what, they asked him, happened to Neameh and Noam? He replied as follows:—

THE STORY OF NEAMEH AND NOAM.

Persons have related (but God is all-knowing), that there was, in the city of Cufa, a man who was one of the chiefs of its inhabitants, called Rabia the son of Hatim. He was a man of great wealth, and of prosperous circumstances, and had been blessed with a son whom he named Neameh. And while he was one day at the mart of the slave-brokers, he beheld a female slave offered for sale, with a little girl of surprising beauty and loveliness on her arm. So Rabia made a sign to the slave-broker, and said to him, For how much are this female slave and her daughter to be sold? He answered, For fifty pieces of gold. And Rabia said, Write the contract, and receive the money, and deliver it to her master. He then paid to the slave-broker the price of the slave, and gave him his brokerage; and, having received the female-slave and her daughter, went home with them. And when his uncle's daughter [who was his wife] beheld the female slave, she said to him, O son of my uncle, what is this female slave? He answered, I bought her from a desire of possessing this little-one that is on her arm; and know

thou that, when she hath grown up, there will be none like her in the countries of the Arabs or foreigners, and none more lovely than she. And the daughter of his uncle said to her, What is thy name, O slave-girl? She answered, O my mistress, my name is Toufek. And what, she asked, is the name of thy daughter? She answered, Saad. And she replied, Thou hast spoken truly. Thou art fortunate, and fortunate is he who hath purchased thee.—She then said, O son of my uncle, What name wilt thou give her?—What thou choosest, he answered. She replied, We will name her Noam. And Rabia said, There will be no harm in so naming her.

The little Noam was brought up with Neameh* the son of Rabia in one cradle, and in the same manner they were reared until they attained the age of ten years; and each of them was more beautiful than the other. The boy used to say to her, O my sister. And she used to say to him, O my brother. Then Rabia addressed his son Neameh, when they had attained to this age, and said to him, O my son, Noam is not thy sister; but she is thy slave; and I bought her for thee when thou wast in the cradle: so call her not thy sister from this day.—Then if it is so, replied Neameh to his father, I will marry her. He then went in to his mother, and acquainted her with this: and she said, O my son, she is thy slave. Therefore Neameh the son of Rabia took her as a wife, and loved her. Four years passed over them while they thus lived, and there was not in Cufa a maid more beautiful than Noam, nor any sweeter or more elegant. She had grown up, and read the Coran and works of science, and become skilled in various modes of playing upon sundry instruments: she was distinguished by perfection both in singing and in instrumental music, so that she surpassed all the people of her age. And while she was sitting one day with her husband Neameh the son of Rabia in the drinking-chamber, she took the lute, and tightened its chords, and sang these two verses:—

> While thou art my lord, on whose bounty I live, and a sword by which I may annihilate adversities,
> I shall never need recourse to Zeyd nor to Omar, nor any but thee, if my ways become strait to me.

* "In Neamet Allah" and similar names, the latter word is often dropped. In this case, the final t in the former is changed into h.

And Neameh was greatly delighted. He desired her to sing again; and when she had done so, the youth exclaimed, Divinely art thou gifted, O Noam.

But while they were passing the most agreeable life, Hejjaj, in his viceregal mansion, was saying, I must contrive to take away this damsel whose name is Noam, and send her to the Prince of the Faithful, Abdelmelik the son of Marwan; for there existeth not in his palace her equal, nor is sweeter singing than hers there heard. He then called for an old woman, a confidential slave, and said to her, Go to the house of Rabia, and obtain an interview with the damsel Noam, and contrive means to take her away; for there existeth not upon the face of the earth her equal.

The old woman assented to the words of Hejjaj; and when she arose on the following morning, she put on her apparel of wool, hung to her neck a rosary of thousands of beads, and, taking in her hand a walking-staff, and a leather water-bottle of the manufacture of Yemen, proceeded thither, exclaiming, as she went, Extolled be the perfection of God, and praise be to God, and there is no deity but God, and God is most Great, and there is no strength nor power but in God, the High, the Great! She ceased not her ejaculations in praise of God, and her supplications, while her heart was full of artifice and fraud, until she arrived at the house of Neameh the son of Rabia at the time of noon-prayers; and she knocked at the door; whereupon the doorkeeper opened to her, and said to her, What dost thou desire? She answered, I am a poor woman, one of those who devote themselves to the service of God, and the time of noon-prayer hath overtaken me: I desire, therefore, to pray in this blessed place. The doorkeeper replied, O old woman, this is the house of Neameh the son of Rabia, and it is not a congregational mosque nor a place of worship.—I know, she rejoined, that there is not a congregational mosque nor a place of worship like the house of Neameh the son of Rabia, and I am a servant from the palace of the Prince of the Faithful, who have come forth to worship and to travel. The doorkeeper, however, said to her, It is impossible for thee to enter. Many words passed between them, till the old woman clung to him, and said to him, Shall such a person as myself be forbidden to enter the house of Neameh the son of Rabia, when

I go to the houses of the Emirs and grandees? And Neameh came forth, and, hearing their words, laughed, and ordered her to come in after him.

So Neameh entered, and the old woman followed him until he went in with her to Noam; whereupon the old woman saluted her with the best salutation. And when she beheld Noam, she wondered at her excessive loveliness, and said to her, O my mistress, I commend thee to the protection of God, who hath made thee and thy lord to agree in beauty and loveliness. Then the old woman placed herself at the niche, and betook herself to inclination and prostration and supplication until the day had passed and the night had come with its thick darkness, when the damsel said, O my mother, give rest to thy feet a while. But the old woman replied, O my mistress, whoso seeketh the world to come, wearieth himself, in the present world; and whoso wearieth not himself in the present world will not attain to the mansions of the just in the world to come. Then Noam brought the food to the old woman, and said to her, Eat of my food, and beg propitiousness and mercy for me. The old woman, however, replied, Verily I am fasting; but as to thee, thou art a young woman, and eating and drinking and mirth are suitable to thee. God be propitious to thee! God (whose name be exalted!) hath said, Except him who shall repent, and believe, and shall work a righteous work.—The damsel continued sitting a while with the old woman, conversing with her; after which she said to her master, O my master, conjure this old woman to lodge with us for some time; for the impress of devotion is on her countenance. So he replied, Appropriate to her alone a chamber for devotion, and let not any one go in to her; and perhaps God (whose perfection be extolled, and whose name be exalted!) may grant us benefit from the blessing that attendeth her, and not separate us. And the old woman passed that night praying, and reciting [the Coran], until the morning, when she came to Neameh and Noam, and, having wished them good morning, said to them, I commend you both to the care of God. But Noam said to her, Whither goest thou, O my mother? My master hath ordered me to appropriate to thee alone a chamber in which thou mayest seclude thyself for devotion.—The old woman replied, May God preserve him, and

Old Woman praying.

continue his favours to you both: but I desire of you that ye charge the doorkeeper not to prevent my ingress to you; and if it be the will of God (whose name be exalted!), I will go about to the holy places, and supplicate for both of you at the close of my prayer and devotion every day and night. She then went forth from the house, while the damsel Noam wept for her separation, not knowing the reason for which she had come to her.

The old woman repaired to Hejjaj; and he said to her, What hast thou done? She answered him, Verily I have beheld the damsel, and seen her to be such that women have not given birth to any more beautiful than she in her age. And Hejjaj said to her, If thou accomplish that which I have commanded thee, abundant good fortune will result to thee from me. She replied, I desire of thee a delay of a whole month. And he said to her, I grant thee a month's delay.—The old woman then accustomed herself to frequent the house of Neameh and Noam, who treated her with increased respect. She continued to pass the morning and evening with them, every one in the house welcoming her, until, one day, being with the damsel alone, she said, O my mistress, by Allah,

when I visit the holy places, I will pray for thee; and I wish that thou wouldst accompany me, that thou mightest see the sheikhs that come thither, and they would pray for any blessing for thee that thou desirest. And the damsel Noam replied, By Allah, O my mother, take me with thee. So the old woman said to her, Ask leave of thy mother-in-law, and I will take thee with me. The damsel, therefore, said to her mother-in-law, the mother of Neameh, O my mistress, ask my master to let me and thee go one day with my mother, the old woman, to prayer and supplication with the poor devotees in the holy places. And when Neameh came, and sat down, the old woman went to him and kissed his hand; but he forbade her doing so: and she prayed for him, and went forth from the house. And on the following day she came again, when Neameh was not in the house, and, accosting the damsel Noam, said to her, We prayed for you yesterday; but arise now and amuse thyself, and return before thy master cometh. So the damsel said to her mother-in-law, I conjure thee by Allah that thou give me permission to go out with this just woman to enjoy the sight of the saints of God in the holy places, and I will return quickly, before my master cometh. The mother of Neameh replied, I fear lest thy master know of it. But the old woman said, By Allah, I will not let her seat herself upon the ground; but she shall look while she standeth upon her feet, and shall not loiter.

She then took the damsel, by this stratagem, and repaired with her to the palace of Hejjaj, and acquainted him with her arrival, after she had put her in a private apartment. So Hejjaj came and looked at her, and saw her to be the most lovely of the people of her age, and such as he had never seen equalled: but when Noam beheld him, she covered her face. He left her not until he had summoned his chamberlain; and he mounted with him fifty horsemen, and commanded him to take the damsel upon an excellent and swift dromedary, to repair with her to Damascus, and to deliver her to the Prince of the Faithful, Abdelmelik the son of Marwan, to whom he wrote a letter. And he said to the chamberlain, Give him this letter, and bring from him an answer, and make haste in returning. The chamberlain, therefore, went, and took the damsel upon a dromedary, and journeyed with her, she remaining all the

while with tearful eye on account of the separation of her master, until they arrived at Damascus. He begged permission to present himself to the Prince of the Faithful, who gave him permission, and he went in to him, and acquainted him with the affair of the damsel; whereupon the Caliph appropriated to her exclusively a private apartment.

The Caliph then went into his hareem, and, seeing his wife, he said to her, Hejjaj hath purchased for me a slave-girl from among the daughters of the Kings of Cufa, for ten thousand pieces of gold, and hath sent to me this letter and her with the letter. His wife replied, May God increase to thee his bounty! And after this, the sister of the Caliph went in to the damsel; and when she beheld her, she said, By Allah, he is not disappointed in whose abode thou art, were thy price a hundred thousand pieces of gold! And the damsel Noam said to her, O lovely-faced, to whom among the Kings belongeth this palace, and what city is this? She answered her, This is the city of Damascus, and this is the palace of my brother, the Prince of the Faithful, Abdelmelik the son of Marwan. Then she said to the damsel, It seemeth that thou knewest not this. —By Allah, O my mistress, replied Noam, I had no knowledge of it. The sister of the Caliph said, And did not he who sold thee and took thy price acquaint thee that the Caliph had bought thee? And when the damsel heard these words, her tears flowed, and she lamented, and said within herself, The stratagem hath been accomplished against me. Then she said within herself, If I speak, no one will believe me: so I will be silent and be patient; for I know that the relief of God is near at hand. And she hung down her head in bashfulness, and her cheeks were reddened by her late travelling and by the sun. The sister of the Caliph left her that day, and came to her on the following day with linen and with necklaces of jewels, and attired her.

After this, the Prince of the Faithful came in to her, and seated himself by her side, and his sister said to him, Look at this damsel in whom God hath united every charm of beauty and loveliness. So the Caliph said to Noam, Remove the veil from thy face. But she removed it not, and he saw not her face. He beheld, however, her wrists, and love for her penetrated into his heart, and he said to

his sister, I will not visit her again until after three days, that she may in the mean time be cheered by thy conversation. He then arose and went forth from her. And the damsel remained reflecting upon her case, and sighing for her separation from her master Neameh. And when the next night came, she fell sick of a fever, and ate not nor drank, and her countenance and her charms became changed. So they acquainted the Caliph with this, and her case distressed him, and he brought in to her the physicians and men of penetration; but no one could discover a remedy for her.

Meanwhile, her master Neameh came to his house, and, seating himself upon his bed, called out, O Noam! But she answered him not. So he arose quickly, and called out again; but no one came in to him; for every female slave in the house hid herself, in her fear of him. He therefore went to his mother, and found her sitting with her hand upon her cheek; and he said to her, O my mother, where is Noam?—O my son, she answered, with one who is more trustworthy than myself respecting her; namely, the just old woman; for she went forth with her to visit the poor devotees, and to return. —And when, said he, was she accustomed to do this? And at what hour did she go forth?—She answered, She went forth early in the morning.—And how didst thou give her permission to do so? he asked.—O my son, she answered, it was she who persuaded me to it.

Neameh's Female Slaves hiding themselves.

And Neameh exclaimed, There is no strength nor power but in God, the High, the Great! He then went forth from his house, in a state of distraction, and, repairing to the chief of the police, said to him, Dost thou employ stratagems against me, and take my slave-girl from my house? I will assuredly journey and complain against thee to the Prince of the Faithful.—So the chief of the police said, And who took her? He answered, an old woman, of such and such a description, clad in garments of wool, and having in her hand a rosary, the beads of which were thousands in number. And the chief of the police replied, Acquaint me with the old woman, and I will deliver to thee thy slave-girl.—And who knoweth the old woman? said Neameh.—And who, said the chief of the police, knoweth what is hidden from the senses, excepting God, whose perfection be extolled, and whose name be exalted? But he knew that she was an artful woman employed by Hejjaj. Neameh then said to him, I look for my slave-girl from none but thee, and Hejjaj shall decide between me and thee. And he replied, Go unto whom thou wilt.

So Neameh went to the palace of Hejjaj. His father was one of the chief people of Cufa: therefore when he arrived at the residence of Hejjaj, the chamberlain went in and informed him of the case, and Hejjaj said, Bring him in unto me. And when he stood before him, Hejjaj said to him, What is thy business? Neameh answered him, Such and such things have happened unto me. And Hejjaj said, Bring ye to me the chief of the police, and we will order him to search for the old woman. Accordingly, when the chief of the police came, he said to him, I desire of thee that thou search for the slave-girl of Neameh the son of Rabia. The chief of the police replied, None knoweth what is hidden from the senses excepting God, whose name be exalted! But Hejjaj said to him, Thou must take with thee horsemen and seek for the damsel in the roads, and look in the towns. Then looking towards Neameh, he said to him, If thy slave-girl return not, I will give to thee ten slave-girls from my own mansion, and ten from the mansion of the chief of the police. And he said to the chief of the police, Go forth to search for the damsel. So he went forth.

Neameh was full of grief, and despaired of life. He had attained

the age of fourteen years, and there was no hair upon the sides of his face. He wept and lamented, and separated himself from his house, and ceased not to weep until the morning. And his father came and said to him, O my son, verily Hejjaj hath employed a stratagem against the damsel, and taken her; but from hour to hour God giveth relief. Still anxieties increased upon Neameh, and he knew not what to say, nor recognized any who came in to him. He remained in a state of infirmity three months, so that his whole condition became changed, and his father despaired of him; and the physicians visited him, and said, There is no cure for him except the damsel.

But while his father was sitting one day, he heard of a skilful physician, a Persian, whom the people described as possessing a sure knowledge of medicine and astrology and geomancy. So Rabia called for him; and when he came, he seated him by his side, treated

Neameh with his Father and the Physician.

him with honour, and said to him, See the state of my son. And he said to Neameh, Give me thy hand. He therefore gave him his hand, and the physician felt his joints, and looked in his face, and laughed. Then turning his eyes towards his father, he said, Thy son hath nothing else than a disease in his heart. And Rabia replied, Thou hast spoken truly, O sage: consider, then, the case of my son with thy science, and acquaint me with all his circumstances, and hide from me nothing of his case. So the Persian said, He is engrossed by love for a damsel, and this damsel is in Balsora or in Damascus, and there is no cure for thy son but his union with her. And Rabia said, If thou bring them together, thou shalt receive from me what will make thee happy, and shalt live all thy life in wealth and delight.—Verily, replied the Persian, this affair is soon managed, and easy. Then looking towards Neameh, he said to him, No harm will befall thee; therefore be of good heart and cheerful eye. And he said to Rabia, Take forth from thy property four thousand pieces of gold. He therefore took them forth, and delivered them to the Persian, who said to him, I desire that thy son journey with me to Damascus, and, if it be the will of God (whose name be exalted!), I will not return but with the damsel. Then he looked towards the youth, and said to him, What is thy name? He answered, Neameh. And he said, O Neameh, sit, and be in the care of God (whose name be exalted!): God hath united thee with the damsel. And upon this he sat up. And the Persian said to him, Fortify thy heart; for we will set forth on our journey as on this day: eat, therefore, and drink, and enjoy thyself, that thou mayest acquire strength for the journey.

The Persian then applied himself to the accomplishment of all that he required, and received from the father of Neameh as much as made up the sum of ten thousand pieces of gold, with the horses and camels and other beasts that he required to carry the burdens on the way. After this, Neameh bade farewell to his father and his mother, and journeyed with the sage to Aleppo. But he learnt no tidings of the damsel. Then they arrived at Damascus; and after they had remained there three days, the Persian took a shop, and stocked its shelves with precious China-ware, and covers, decorated the shelves with gold and costly materials, placed before him glass

bottles containing all kinds of ointments and all kinds of sirops, put round the bottles cups of crystal, and placed the astrolabe before him. He clad himself in the apparel of sages and physicians, and stationed Neameh before him, having clad him in a shirt and a garment of silk, and girded him with a silken kerchief embroidered with gold. He then said to him, O Neameh, thou art from this day my son; therefore call me not otherwise than thy father, and I will not call thee but as son. So Neameh replied, I hear and obey. The people of Damascus now assembled before the shop of the Persian, gazing at the beauty of Neameh and at the beauty of the shop and the goods that it contained; and the Persian conversed with Neameh in the Persian language; Neameh doing the same with him; for he knew that language, as was usually the case with the sons of the great. The Persian became celebrated among the people of Damascus, and they began to describe to him their pains, and he gave them the remedies. He continued to perform the wants of the people, and the inhabitants of Damascus flocked to him, his fame spreading through the city and into the houses of the great.

And while he was sitting one day, lo, an old woman approached him, riding upon an ass with a stuffed saddle of brocade adorned with jewels; and she stopped at the Persian's shop, and, pulling the ass's bridle, made a sign to the Persian, and said to him, Hold my hand. So he took her hand, and she alighted from the ass, and said, Art thou the Persian physician who camest from Irak? He answered, Yes. And she said, Know that I have a daughter, and she is suffering from a disease. She then acquainted him with the symptoms, and he said to her, O my mistress, what is the name of this damsel, that I may calculate her star, and know at what hour the drinking of the medicine will be suitable to her?—O brother of the Persians, she answered, her name is Noam. And when the Persian heard the name of Noam, he began to calculate, and to write upon his hand; and said to her, O my mistress, I will not prescribe for her a remedy until I know from what country she is, on account of the difference of air: acquaint me, therefore, in what country she was brought up, and how many years is her age. So the old woman replied, her age is fourteen years, and the place

where she was reared is in the province of Cufa, in Irak.—And how many months, said the Persian, hath she been in this country? The old woman answered him, She hath resided in this country but a few months. And when Neameh heard the words of the old woman, and the name of his slave-girl, his heart palpitated. The Persian then said to her, Such and such remedies will be suitable to her. The old woman, therefore, said to him, Give me what thou hast prescribed, and may the blessing of God (whose name be exalted!) attend it. And she threw to him ten pieces of gold upon the seat of the shop. So the sage looked towards Neameh, and ordered him to prepare for her the drugs of which the remedy was to be composed; and the old woman began to look at Neameh, and to say, I invoke God's protection for thee, O my son! Verily her form is like thine!—Then she said to the Persian, O brother of the Persians, is this thy mamlouk or thy son? He answered her, He is my son. Neameh then put the things for her into a small box, and, taking a paper, wrote upon it these two verses:—

> If Noam bestow on me a glance I care not if Soada grant favours, or Jumal confer benefits.
> They said to me, Relinquish her, and receive twenty like her. But there is none like her, and I will not relinquish her.

He put the paper into the little box, and sealed it, and wrote upon its cover, in the Cufic character, I am Neameh the son of Rabia of Cufa. Then he placed the little box before the old woman.

She therefore took it, and having bidden them farewell, departed to the palace of the Caliph. And when she went up with the things to the damsel, she placed the little box of medicine before her, saying to her, O my mistress, know that there hath come unto our city a Persian physician, than whom I have not seen one more acquainted with matters relating to diseases. And I mentioned to him thy name, after I had informed him of the symptoms of thy complaint; whereupon he knew thy disease, and prescribed the remedy. Then he gave orders to his son, who packed up for thee this medicine. And there is not in Damascus any one more lovely or more elegant than his son, nor any more comely than he in apparel. Nor hath any one a shop like his shop.—So she took the

Noam reviving at the sight of Neameh's Name.

little box, and saw, written upon its cover, the name of her master and the name of his father. And when she saw this, her complexion changed, and she said, There is no doubt but that the owner of the shop hath come on my account. Then she said to the old woman, Describe to me this young man. And she replied, His name is Neameh, and upon his right eyebrow is a scar; he is clad in costly apparel, and is endowed with consummate beauty. The damsel then said, Hand me the medicine, and may it be attended with the blessing of God (whose name be exalted!), and his aid. And she took the medicine, and swallowed it, laughing, and said to the old woman, Verily it is blessed medicine. And after this, she searched in the little box, and saw the paper. She therefore opened it and read it; and when she understood its meaning, she felt assured that the writer was her master: so her soul was cheered and she rejoiced; and when the old woman saw that she laughed, she said to her, Verily this is a blessed day. Noam then said, O good friend, I desire food and beverage. And the old woman said to the female slaves, Bring the tables and the dainty viands to your mistress. Accordingly they brought to her the viands, and she sat to eat. And

lo, Abdelmelik the son of Marwan came in to them, and, seeing the damsel sitting and eating the repast, he rejoiced. And the confidential slave said, O Prince of the Faithful, may the health of thy slave-girl Noam rejoice thee: for there hath arrived at this city a physician, than whom I have seen none more acquainted with diseases and their remedies; and I brought her some medicine from him, and after she had taken of it once, health returned to her, O Prince of the Faithful. Upon this, the Prince of the Faithful said, Take a thousand pieces of gold, and apply thyself to means for her complete restoration.

He then went forth, rejoicing at the damsel's recovery; and the old woman repaired to the shop of the Persian with the thousand pieces of gold, and gave them to him, telling him that she was a female slave of the Caliph. And she handed to him a paper which Noam had written. So the Persian took it, and handed it to Neameh, who, as soon as he saw it, knew her handwriting, and fell down in a swoon; and when he recovered, he opened the paper, and found written in it,—

From the slave-girl despoiled of her happiness, the infatuated in her mind, the separated from the beloved of her heart.—To proceed. Your letter hath reached me, and expanded the bosom, and rejoiced the heart; and it was as the poet hath said:—

> The letter arrived, and may the fingers that wrote it be spared to me till they are made to drip with sweet scents.
> It was as when Moses was restored to his mother; or when the garment of Joseph was brought to Jacob.

When Neameh read this couplet, his eyes poured forth tears. So the old woman said to him, What maketh thee weep, O my son? May God never make thine eye to shed tears!—And the Persian said, O my mistress, How can my son refrain from weeping, when he is the master of this slave-girl, Neameh the son of Rabia of Cufa, and when the health of this damsel dependeth upon seeing him, and she hath no disease but the love that she beareth him? Take thou then, O my mistress (he continued), these thousand pieces of gold for thyself, and thou shalt receive from me more than that; and look upon us with the eye of mercy; for we know not any

means of rectifying this affair but through thee.—So she said to Neameh, Art thou her master? He answered, Yes. And she said, Thou hast spoken truth; for she ceaseth not to mention thee. Neameh therefore acquainted her with what had happened to him from first to last; and the old woman said, O youth, thou canst not obtain an interview with her but through my means.

She then mounted, and returned immediately, and, going in to the damsel, looked in her face, and laughed, and said to her, It becometh thee, O my daughter, to weep and to fall sick on account of the separation of thy master, Neameh the son of Rabia of Cufa. So Noam said, The veil hath been removed unto thee, and the truth hath been revealed to thee. And the old woman replied, Let thy soul be happy and thy bosom dilate; for, by Allah, I will unite you both, though the loss of my life be the consequence of it.

Then returning to Neameh, she said to him, I went back to the damsel, and had an interview with her, and found her to have a longing desire for thee, greater than that which thou feelest for her; for the Prince of the Faithful desireth to visit her, and she refuseth to receive him. Now if thou have a firm heart, and strength of mind, I will bring you together, and expose myself to peril in your cause, and contrive a stratagem and employ an artifice by which to introduce thee into the palace of the Prince of the Faithful, that thou mayest have an interview with the damsel; for she cannot go forth.—So Neameh replied, May Allah recompense thee well! Then she bade him farewell, and repaired to the damsel, and said to her, Verily the soul of thy master departeth by reason of his love for thee, and he desireth an interview with thee. What, then, sayest thou on this matter?—Noam answered, And I am in the same state: my soul departeth, and I desire an interview with him. Upon this, therefore, the old woman took a wrapper containing female ornaments and a suit of women's apparel, and, repairing again to Neameh, said to him, Come into some place with me alone. So he went with her into an apartment behind the shop; and she dyed the ends of his fingers with henna, decked his wrists [with bracelets], decorated his hair [with the ornamented strings of silk], and clad him in the apparel of a slave-girl, adorning him with the best of the things with which female slaves are decked, so that

he appeared like one of the black-eyed virgins of Paradise. And when the old woman beheld him in this state, she exclaimed, Blessed be Allah, the best of Creators! By Allah, thou art handsomer than the damsel!—She then said to him, Walk, and incline the left shoulder forward, and the right backward, and move thy hips from side to side. So he walked before her as she directed him; and when she saw that he knew the gait of women, she said to him, Wait until I come to thee next night, if it be the will of God (whose name be exalted!), and then I will take thee and conduct thee into the palace; and when thou seest the chamberlains and servants, be bold, and stoop thy head, and speak not with any one. I will prevent their speaking to thee; and in God I trust for success

Accordingly, when the following morning came, the old woman returned to him, and took him and went up with him to the palace. She entered before him, and he followed her steps; but the chamberlain would have prevented his entering; so she said to him, O most ill-omened of slaves, she is the slave-girl of Noam, the concubine of the Prince of the Faithful, and how dost thou presume to prevent her entering? She then said, Enter, O slave-girl. He therefore entered with the old woman; and they proceeded without stopping to the door which opened into the court of the palace, when the old woman said to him, O Neameh, strengthen thyself and fortify thy heart, and enter the palace; then turn to thy left, and count five doors, and enter the sixth door; for that is the door of the place prepared for thee; and fear not if any one address thee; but do not speak with him. And she proceeded with him until they arrived at the doors, when the chamberlain who was commissioned to guard those doors accosted her and said to her, Who is this slave-girl? The old woman answered him, Our mistress desireth to purchase her. The eunuch replied, No one entereth without the permission of the Prince of the Faithful: return with her, therefore; for I will not suffer her to enter, as I have been commanded to do thus.—O great chamberlain, rejoined the confidential slave, where is thy reason? Verily Noam, the Caliph's slave-girl, to whom his heart is devoted, hath recovered her health, and the Prince of the Faithful scarce believeth her recovery, and she desireth to purchase this damsel; therefore prevent not her

entering, lest it be told her that thou hast done so, and she be enraged against thee; for if she be incensed against thee she will cause thy head to be struck off.—Then she said, Enter, O slave-girl, and attend not to his words, and inform not thy mistress that the chamberlain opposed thine entering.

So Neameh stooped his head, and entered, and designed to turn to his left; but he mistook, and turned to his right; and he meant to count five doors, and to enter the sixth; but he counted six, and entered the seventh. And when he had entered this door, he saw a place furnished with brocade; its walls were hung with curtains of silk worked with gold; and in it were perfuming-vessels with aloes-wood and ambergris and strong-scented musk; and he saw a sofa at the upper end, furnished with brocade. Neameh, therefore, seated himself upon it, not knowing what was decreed him in the secret purpose of God; and as he was sitting reflecting upon his case, lo, the sister of the Prince of the Faithful came in to him, attended by her maid. Seeing the youth sitting there, she imagined him to be a slave-girl: so she advanced to him and said to him, Who art thou, O slave-girl, and what is thy story, and what is the reason of thine entering this place? But Neameh spoke not, nor returned her any answer. She then said, O slave-girl, if thou be one of the concubines of my brother, and he hath been incensed against thee, I will conciliate his favour towards thee. But Neameh still returned her no answer. And upon this she said to her maid, Stand at the door of the chamber, and suffer no one to enter. Then she approached him, and, observing his loveliness, said, O damsel, inform me who thou art, and what is thy name, and what is the reason of thine entering hither; for I have never before seen thee in our palace. Neameh, however, returned her no answer. And thereupon the sister of the King was angry, and put her hand upon Neameh's bosom; and, finding that it was not formed like that of a female, she was about to take off his outer clothes, that she might discover who he was. So Neameh said to her, O my mistress, I am a mamlouk, and do thou purchase me: I implore thy protection; then grant it me. And she said, No harm shall befall thee. Who, then, art thou, and who admitted thee into this my chamber?—Neameh answered her, I, O Queen, am known by the name of

Sister of the Caliph discovering Neameh.

Neameh the son of Rabia of Cufa, and I have exposed my life to peril for the sake of my slave-girl Noam, whom Hejjaj, having employed a stratagem against her, hath taken and sent hither. And she said to him again, No harm shall befall thee. Then calling to her maid, she said to her, Go to the private chamber of Noam.

Now the old woman had gone to the chamber of Noam, and said to her, Hath thy master come to thee? She answered, No, by Allah. So the old woman said, Probably he hath made a mistake, and entered some other chamber than thine, and missed his way to thine apartment. And Noam exclaimed, There is no strength nor power but in God, the High, the Great. Our appointed term hath expired, and we perish!—They then sat together reflecting, and while they were in this state, lo, the maid of the Caliph's sister came in to them, and, having saluted Noam, said to her, My mistress summoneth thee to her entertainment. Noam therefore replied, I

hear and obey. And the old woman said, Perhaps thy master is with the sister of the Caliph, and the veil hath been removed. Noam now rose immediately, and proceeded until she went in to the Caliph's sister, whereupon the latter said to her, This is thy master who is sitting with me, and it seemeth that he hath mistaken the place; but thou hast nothing to fear, nor hath he, if it be the will of God (whose name be exalted!). And when Noam heard these words from the sister of the Caliph, her soul became tranquillized. She advanced to her master, Neameh, and when he beheld her he rose to her. Each of them pressed the other to the bosom, and they both fell down senseless. And when they recovered, the sister of the Caliph said to them, Seat yourselves, that we may contrive means of deliverance from this predicament into which we have fallen. So they both replied, We hear and obey; and it is thine to command. And she said, By Allah, no evil shall ever befall you from us. Then she said to her maid, Bring the repast and the beverage. She therefore brought them. And they ate as much as sufficed them; after which, they sat drinking. The cups circulated among them, and their sorrows quitted them; but Neameh said, Would that I knew what will happen after this! The sister of the Caliph then said to him, O Neameh, dost thou love thy slave-girl Noam? He answered her, O my mistress, verily it is the love of her that hath placed me in the state of peril of my life in which I now am. And she said to Noam, O Noam, dost thou love thy master Neameh?—O my mistress, she answered, verily it is the love of him that hath wasted my body and changed my whole condition. And the Caliph's sister replied, By Allah, ye love each other, and may the person who would separate you cease to exist! Let your eyes, then, be cheerful, and your souls be happy!—So at this they rejoiced.

Then Noam demanded a lute, and they brought it to her, and she took it and tuned it, and, delighting her hearers with the sounds that she produced, she sang these verses:—

When the slanderers were not content with aught but our separation, though neither of us owed a debt of blood to them,
And they poured upon our ears all the din of war, and my protectors and helpers at the time failed,
I fought them with mine eyes and my tears and my breath,—with the sword and with the torrent and with fire.

And she handed the lute to her master Neameh, saying to him, Sing to us some verses. So he took the lute and tuned it, and having struck some joy-exciting notes, sang these verses:—

The full moon would resemble thee, were it not freckled; and the sun would be like thee were it not eclipsed.
Verily I wonder—but how full is love of wonders: accompanied by anxieties and ardour and passion!—
That I see the way short when I go to the beloved, and long when I journey away from her.

And when he had finished his song, Noam filled for him a cup, and handed it to him. He therefore took it and drank it; and then filled another cup, which he handed to the sister of the Caliph, who drank it, and took the lute, and, having tuned its strings, sang this couplet:—

Sorrow and mourning reside in my heart, and violent ardour frequenteth my bosom:
The wasting of my body hath become conspicuous, and my frame is rendered infirm by desire.

She then handed the lute to Neameh the son of Rabia, who took it and tuned its strings, and sang this other couplet:—

O thou to whom I gave my soul, and who hast tortured it, and from whom I would liberate it, but could not!
Grant the lover a remedy to save him from destruction, before he dieth; for this is his last breath!

They continued singing verses, and drinking to the melodious sounds of the chords, full of delight and cheerfulness, and joy and happiness; and while they were in this state, lo, the Prince of the Faithful came in to them. As soon as they beheld him, they rose to him, and kissed the ground before him; and he looked at Noam, who had the lute in her hand, and said, O Noam, praise be to God who hath dispelled from thee thy affliction and pain! Then looking towards Neameh, who was still in the state already described, he said [to his sister], O my sister, who is this damsel that is by the side of Noam? His sister answered him, O Prince of the Faithful, thou hast a female slave among those designed for thy concubines, who is a cheering companion, and Noam doth not eat nor drink

unless she is with her. And she recited the saying of the poet :—

> They are two opposites, and together display different charms; and the beauty of one opposite appears from contrast with the other.

—By Allah the Great, said the Caliph, verily she is comely as Noam, and to-morrow I will appoint her a separate apartment by the side of Noam's, and send forth for her the furniture and linen, and I will send to her everything that is suitable to her, in honour to Noam. And the sister of the Caliph demanded the food, and she placed it before her brother, who ate, and remained sitting in their company. He then filled a cup, and made a sign to Noam that she should sing him some verses; whereupon she took the lute, after she had drunk two cups, and sang this couplet :—

> When my cup-companion hath given me to drink again and again, three fermenting cups,
> I drag my skirts all the night in pride, as though I were thy prince, O Prince of the Faithful.

And the Prince of the Faithful was delighted, and he filled another cup, and handed it to Noam, commanding her to sing again. Accordingly, after she had drunk the cup, she touched the strings, and sang these verses :—

> O most noble of men in the present age, of whom none can boast that he is the equal!
> O matchless in dignity and liberality! O Chief and King, in everything renowned!
> O Sovereign of all the Kings of the earth, who givest largely, yet imposest not obligation nor pain!
> May my Lord preserve thee, mortifying thine enemies, and success and victory brighten thy fortune!

And when the Caliph heard these verses from Noam, he said to her, Divinely art thou gifted, O Noam! How eloquent is thy tongue, and how manifest is the perspicuity of thy language!

They thus passed their time in joy and happiness until midnight, when the sister of the Caliph said, Hear, O Prince of the Faithful. I have seen, in books, a story of a certain person of rank.—And what is that story? said the Caliph. His sister answered him,

STORY OF NEAMEH AND NOAM.

Know, O Prince of the Faithful, that there was in the city of Cufa, a youth named Neameh the son of Rabia; and he had a slave-girl whom he loved and who loved him. She had been brought up with him in the same bed; and when they both grew up, and mutual love took possession of them, fortune smote them with its adversities, and afflicted them with its calamities, and decreed their separation. The slanderers employed a stratagem against her, until she came forth from his house, and they took her by stealth from the place of his residence. Then the person who stole her sold her to one of the Kings for ten thousand pieces of gold. Now the slave-girl had the same love for her master as he had for her: so he quitted his family and his house, and journeyed to seek for her, and devised means for obtaining a meeting with her. He continued separated from his family and his home, and exposed himself to peril, devoting his soul to the cause, until he obtained an interview with his slave-girl. But when he had come to her, they had scarcely sat down, when the King who had purchased her from the person who stole her came in to them, and hastily ordered that they should be put to death; not acting equitably, nor granting them any delay in his sentence. What then, sayest thou, O Prince of the Faithful, respecting the want of equity in this King?—The Prince of the Faithful answered, Verily this was a wonderful thing, and it was fit that this King should pardon when he was able to punish; for it was incumbent on him to regard, in his conduct to them, three things: the first that they were bound by mutual love; and the second, that they were in his abode, and in his power; and the third, that it becometh the King to be deliberate in judging other people; and how much more so, then, in the case in which he is himself concerned? This King, therefore, did a deed not like the actions of Kings.—Then his sister said to him, O my brother, by the King of the heavens and the earth, I beg that thou order Noam to sing, and that thou listen to that which she shall sing. So he said, O Noam, sing to me. And, with charming modulations, she sang these verses:—

Fortune was treacherous, and ever hath it been so, smiting down hearts, and kindling solicitudes,

And separating lovers after their union, so that thou seest the tears flow in torrents down their cheeks.
They were, and I was with them, and my life was delightful, and fortune frequently brought us together.
I will therefore pour forth blood with my tears in my grief for thy loss nights and days.

And when the Prince of the Faithful heard these verses, he was moved with excessive delight.

His sister then said to him, O my brother, he who passeth a sentence upon himself must fulfil it, and act as he hath said; and thou hast passed a sentence upon thyself by this decision. And she said, O Neameh, stand upon thy feet; and so stand thou, O Noam. So they both stood up. And the sister of the Caliph said,

Sister of the Caliph pleading for Neameh and Noam.

O Prince of the Faithful, this person who is standing here is the stolen Noam, whom Hejjaj the son of Yoosuf el-Thakafi stole, and sent to thee, lying in that which he asserted in his letter; namely, that he had purchased her for ten thousand pieces of gold. And this person standing here is Neameh the son of Rabia, her master. And I beseech thee by the honour of thy pure forefathers that thou forgive them, and restore them one to the other, that thou mayest acquire a recompense on their account: for they are in thy power, and have eaten of thy food and drunk of thy beverage. I am the intercessor for them, and beg of thee the present of their lives.

And upon this the Caliph said, Thou hast spoken truly: I passed that sentence, and I pass not a sentence and revoke it. He then said, O Noam, is this thy master? She answered him, Yes, O Prince of the Faithful. And he said, No harm shall befall either of you; for I yield you up one to another. Then he said, O Neameh, and how knewest thou her situation, and who described to thee this place?—O Prince of the Faithful, he answered, hear my story, and listen to my tale; for by thy pure forefathers I will not conceal from thee anything. And he related to him the whole of his affair, telling him how the Persian sage had acted with him, and what the old woman had done, and how she had brought him into the palace, and he had mistaken the doors. And the Caliph wondered at this extremely. He then said, Bring hither to me the Persian. So they brought him before him; and he appointed him to be one of his chief officers, bestowed upon him robes of honour, and commanded that a handsome present should be given to him, saying, Him who hath thus managed, it is incumbent on us to make one of our chief officers. The Caliph also treated with beneficence Neameh and Noam, bestowing favours upon them and upon the confidential slave; and Neameh and Noam remained with him seven days in happiness and delight, living a most pleasant life. Then Neameh begged permission of him to depart with his slave-girl, and he gave them permission to depart to Cufa. Accordingly they set forth on their journey, and Neameh was united again with his father and his mother, and they enjoyed the most happy life, until they were visited by the terminator of delights and the separator of companions.

CONCLUSION OF THE STORY OF AMGIAD AND ASSAD, &c.

When Amgiad and Assad heard this story from Bahram, they wondered at it extremely. They passed the next night, and when the following morning came, they mounted, and desired to go to the King. So they asked permission to enter, and he gave it them: and when they went in, he received them with honour, and they sat conversing.

But while they were thus sitting, lo, the people of the city cried out, and vociferated one to another, calling for help; and the chamberlain came in to the King, and said to him, Some King hath alighted with his troops before our city, and they are with drawn swords, and we know not what is their purpose. The King therefore acquainted his Vizier Amgiad and his brother Assad with that which he had heard from the chamberlain; and Amgiad said, I will go forth to him, and ascertain the cause of his coming. So Amgiad went out from the city, and found the King attended by numerous troops and mounted mamlouks. And when they saw him, they knew that he was an envoy from the King of the city. They therefore took him and brought him before the Sultan; and when he came into his presence, he kissed the ground before him; and lo, the [supposed] King was a woman, with her face covered with a litham. And she said, Know that I have nothing to demand of you in this city but a beardless mamlouk, and if I find him with you, no harm shall befall you; but if I find him not, a fierce slaughter shall ensue between me and you; for I have come for no other purpose than to seek him. Amgiad therefore said, O Queen, what is the description of this mamlouk, and what is his story, and what is his name? She answered, His name is Assad, and my name is Margiana; and this mamlouk came to me in the company of Bahram the Magian, who refused to sell him: so I took him from him by force; but he fell upon him and took him away from me in the night by stealth: and as to the description of his person, it is of such and such kind. And when Amgiad heard this, he knew that he was his brother Assad. He therefore said to her, O Queen of the age, praise be to God who hath brought us relief! Verily this

mamlouk is my brother.—He then related to her his story, and told her what had happened to them in the land of exile, acquainting her also with the cause of their departure from the Ebony Islands; whereat the Queen Margiana wondered; and she rejoiced at finding Assad, and bestowed a robe of honour upon his brother Amgiad. After this Amgiad returned to the King, and informed him of what had occurred: whereupon they all rejoiced. The King then descended with Amgiad and Assad, to repair to the Queen; and when they went in to her they sat and conversed.

And as they were so engaged, lo, the dust rose until it covered the surrounding tracts, and after a while it subsided, and discovered numerous forces, like the swelling sea, equipped with accoutrements and arms; and they approached the city, and then surrounded it as the ring surrounds the little finger, and drew their swords. Upon this, Amgiad and Assad said, Verily unto God we belong, and verily unto him we return! What is this great army? Doubtless it is an enemy; and if we make not an alliance with this Queen Margiana to contend with them, they take the city from us and slay us; and we have no resource but to go forth to them and ascertain wherefore they have come.—Then Amgiad arose, and passed from the gate of the city by the army of the Queen Margiana: and when he came to the second army, he found it to be that of his grandfather the King Gaiour, the father of his mother the Queen Badoura. So when he entered into his presence, he kissed the ground before him, and delivered to him the message; whereupon the King said, My name is the King Gaiour, and I have come journeying forth, fortune having afflicted me by the loss of my daughter Badoura; for she quitted me, and returned not to me, and I have heard no tidings of her, nor of her husband Camaralzaman. Have ye, then, any tidings of them?—And Amgiad, on hearing this, hung down his head for a while towards the ground, reflecting, until he felt convinced that this was his grandfather, the father of his mother. Then raising his head, he kissed the ground before him, and informed him that he was the son of his daughter Badoura. And as soon as the King heard that he was the son of his daughter, he threw himself upon him, and they both began to weep. The King Gaiour exclaimed, Praise be to God, O my son, that He hath

preserved thee, and that I have met with thee! And Amgiad acquainted him that his daughter Badoura was well, and also his father Camaralzaman, telling him that they were in a city called the city of the Ebony Island. He informed him, also, that Camaralzaman, his father, had been incensed against him and his brother, and had given orders to slay them, and that the Treasurer had been moved with pity for them, and left them without putting them to death. And upon this, the King Gaiour said, I will return with thee and thy brother to thy father, and reconcile you, and remain with you. So Amgiad kissed the ground before him. Then the King Gaiour bestowed a robe of honour upon Amgiad, his daughter's son; and he returned smiling to the King of the city, and acquainted him with the affair of the King Gaiour. And he wondered at this extremely. He sent to the King Gaiour the offerings of hospitality, horses and camels and sheep and provender and other things; and the like he sent forth to the Queen Margiana, informing her of what had happened: whereupon she said, I will accompany you with my troops, and will endeavour to maintain peace.

And while they were thus circumstanced, lo, again a dust arose until it overspread the surrounding tracts, and the day became black from it. They heard beneath it cries and vociferations, and the neighing of horses, and beheld swords glittering, and lances uplifted. And when this army approached the city and saw the two other armies, they beat the drums. At the sight of this, the King of the city exclaimed, This is none other than a blessed day! Praise be to God, who hath caused us to make peace with these two armies; and if it be the will of God, He will give us peace with this other army also.—He then said, O Amgiad, go forth, thou and thy brother Assad, and learn ye for us the occasion of the coming of these troops; for they are a vast army: I have never seen any more so. Accordingly Amgiad and his brother Assad went forth. The King having closed the gate of the city, in his fear of the troops that surrounded it, they opened it, and the two brothers proceeded until they arrived at the army that had just come, when they found it to be the army of the King of the Ebony Islands, and with it was their father Camaralzaman [for he had been informed that they had

Approach of the Second Army.

not been put to death.] As soon as they saw him, they kissed the ground before him, and wept; and when Camaralzaman beheld them, he threw himself upon them, weeping violently, and excused himself to them, and pressed them to his bosom. He then acquainted them with the terrible desolation that he had suffered from their separation; and Amgiad and Assad informed him that the King Gaiour had come to them. So Camaralzaman mounted with his chief officers, and, taking his two sons with him, they proceeded until they came near to the army of the King Giaour; when one of them went forward to that king, and informed him that Camaralzaman had arrived. He therefore came forth to receive him, and they met;

and wondered at these events, how they had met in that place. The people of the city prepared for them banquets, with varieties of viands and sweetmeats, and presented to them the horses and camels and other offerings of hospitality, together with the provender and whatever else the troops required.

And again, while they were thus occupied, a dust rose until it overspread the surrounding tracts, and the earth shook under the horses; the drums sounded like stormy winds, and the whole army was equipped with weapons and coats of mail: all the soldiers were clad in black, and in the midst of them was a very old man, whose chin was depressed to his bosom, and who was attired in black clothing. When the people of the city beheld these prodigious forces, the sovereign of the city said to the other Kings, Praise be to God that ye assembled, by the permission of God (whose name be exalted!), in one day, and proved to be all friends! What is this numerous army that hath covered the tracts before us?—The other Kings replied, Fear it not; for we are three monarchs, and each of us hath numerous troops: so, if they be enemies, we will unite with thee and engage them; and so would we if they were augmented by three times as many as they are. And while they were thus conversing, lo, an envoy from those forces approached on his way to the city. So they brought him before Camaralzaman and the King Gaiour and the Queen Margiana and the King of the city; and he kissed the ground, and said, This King is from the regions of Ajam: he hath lost his son for a period of years, and is searching about for him in the countries: if, then, he find him among you, no harm shall befall you; but if he find him not, war ensueth between him and you, and he layeth waste your city. Camaralzaman replied, He will not attain to this object. But what, he asked, is he called in the regions of Ajam? The envoy answered, He is called the King Shah-Zaman, the lord of the Islands of Khaledan; and he hath collected this army in the tracts through which he hath passed in searching about for his son. And when Camaralzaman heard the words of the envoy, he uttered a loud cry, and fell down in a swoon, and he remained a long time in his fit. Then recovering, he wept violently, and said to Amgiad and Assad and their chief

officers, Go, my sons, with the envoy, and salute your grandfather, my father the King Shah-Zaman, and give him the glad tidings of my being here; for he is mourning for my loss, and to the present time wearing black raiment for my sake. He then related to the Kings who were present all that had happened to him in the days of his youth; and they all wondered at it. After this they went down with Camaralzaman, and repaired to his father. Camaralzaman saluted his father, and they embraced each other, and fell down senseless from the excess of their joy; and when they recovered the King Shah-Zaman related to his son all that had happened to him. Then the other Kings saluted him.

They restored Margiana to her country, after they had married her to Assad, and charged her that she should not cease to correspond with them. They married Amgiad to Bostana the daughter of Bahram: and all of them journeyed to the City of Ebony, where Camaralzaman had a private interview with his father-in-law, and acquainted him with all that had happened to him, and how he had met with his sons, at which he rejoiced, and congratulated him on his safety. Then the King Gaiour, the father of the Queen Badoura, went in to his daughter, and saluted her, and quenched the ardour of his longing desire by her society, and they remained in the City of Ebony a whole month; after which, the King Gaiour journeyed with his daughter and attendants to his own country, taking Amgiad with them. And when he had become settled again in his kingdom, he seated Amgiad to govern in the place of his grandfather. As to Camaralzaman, he seated his son Assad to govern in his stead in the city of his grandfather Armanos; his grandfather approving it. Then Camaralzaman prepared himself, and journeyed with his father the King Shah-Zaman until he arrived at the Islands of Khaledan. The city was decorated for him, and the drums continued to beat for a whole month in celebration of the happy event, and Camaralzaman sat governing in the place of his father, until they were visited by the terminator of delights and the separator of companions.—And God is all-knowing.

When Sheherazade had finished this tale, the King Shahriar exclaimed, O Sheherazade, verily this story is exceedingly wonder-

ful !—O King, she replied, it is not more wonderful than the story of Aladdin Abushamat. The King said, And what is that story? And she related it thus :—

Camaralzamas meeting his Father.

Aladdin in his Subterranean Chamber.

CHAPTER XI.

COMMENCING WITH PART OF THE TWO HUNDRED AND FORTY-NINTH NIGHT, AND ENDING WITH PART OF THE TWO HUNDRED AND SIXTY-NINTH.

THE STORY OF ALADDIN ABUSHAMAT.

It hath been told me, O happy King, that there was, in ancient times, a merchant in Cairo, named Shemseddin. He was one of the best and the most veracious in speech of all the merchants, and was possessor of servants and other dependants, and male black slaves, and female slaves, and mamlouks, and of great wealth, and

was Syndic of the merchants in Cairo. And there resided with him a wife whom he loved, and who loved him: but he had lived with her forty years, and had not been blessed with a daughter nor with a son by her. And he sat one day in his shop, and saw the other merchants, every one of them having a son, or two sons, and the greater number of these sons were sitting in shops like their fathers. That day was Friday: so this merchant entered the bath, and performed the ablution of Friday; and when he came forth [from the inner apartment], he took the barber's looking-glass, and, looking at his face in it, said, I testify that there is no deity but God, and I testify that Mahomet is God's Apostle. He then looked at his beard, and saw that the white eclipsed the black; and he reflected that hoariness was the monitor of death.

Now his wife knew the time of his coming, and she used to wash and prepare herself to receive him; and when he came home to her that day, she said to him, Good evening:—but he replied, I have seen no good. She had said to the slave-girl, Bring the supper-table. So she brought the repast; and the merchant's wife said to him, Sup, O my master.—I will not eat anything, he replied. And he turned away his face from the table. She therefore said to him. What is the reason of this, and what hath grieved thee? He answered her, Thou art the cause of my grief.—Wherefore? she

Child asleep.

asked. And he answered her, When I opened my shop this day, I saw that every one of the merchants had a son, or two sons, and most of the sons were sitting in the shops like their fathers; whereupon I said within myself, Verily he who took thy father will not leave thee. And when I first visited thee (he continued), thou madest me swear that I would not take another wife in addition to thee, nor take an Abyssinian nor a Greek nor any other slave-girl as a concubine; and thou art barren.—But his wife reproved him in such a manner that he passed the night and arose in the morning repenting that he had reproached her, and she also repented that she had reproached him. And soon after this, his wife informed him that his wish was likely to be accomplished.

The son was born, and the midwife charmed him by repeating the names of Mahomet and Ali, and she pronounced in his ear the tecbir and the adan*, and wrapped him up and gave him to his mother, who nursed him, and he took his nourishment until he was satiated, and slept. The midwife remained with them three days, until they had made the sweetmeat to distribute on the seventh day; and then they sprinkled the salt for the infant. And the merchant went in and congratulated his wife on her safety, and said to her, Where is God's deposit? Whereupon she presented to him an infant of surprising loveliness, the work of the Ever-present Governor. He was an infant of seven days; but he who beheld him would say that he was a child a year old; and the merchant looked in his face, and saw that it was like a shining full moon, with moles upon the cheeks. He said to his wife, what hast thou named him? And she answered, Were it a girl, I had named her; but this is a boy; so no one shall name him but thyself. The people of that age used to name their children from an omen; and while they were consulting upon the name of the merchant's son, lo, one said to his companion, O my master Aladdin. So the merchant said to his wife, We will name him Aladdin Abushamat. He commissioned the nurses to rear him, and the child drank the milk for two years; after which they weaned him, and he grew up, and walked upon the floor. And when he had attained the age of seven years, they put

* Pious ejaculations.

him in a chamber beneath a trap-door, fearing the influence of the eye upon him, and his father said, This boy shall not come forth from beneath the trap-door until his beard groweth. The merchant appointed a slave-girl and a male black slave to attend upon him: the slave-girl prepared the table for him, and the black slave carried it to him. Then his father circumcised him, and made for him a magnificent banquet; and after this he brought to him a professor of religion and law to teach him; and the professor taught him writing and the Coran and science until he became skilful and learned.

But it happened that the black slave took to him the table one day, and inadvertently left the trap-door open; whereupon Aladdin came forth from it, and went in to his mother. There was with her a party of women of rank; and while they were conversing with her, lo, he came in to them, resembling an intoxicated mamlouk, in the excess of his beauty. So when the women saw him, they covered their faces, and said to his mother, Allah requite thee, O such-a-one! How dost thou cause this strange mamlouk to come in to us? Dost thou not know that modesty is one of the points of the faith? —But she said to them, Pronounce the name of Allah! Verily this is my son, and the darling of my heart, the son of the Syndic of the merchants, and the child of the nurse and the necklace and the crust and the crumb!—They replied, In our lives we never saw a son of thine. So she said, Verily his father feared for him from the influence of the eye, and therefore made as his nursery a subterranean chamber under a trap-door; and probably the eunuch hath inadvertently left the trap-door open, and he hath in consequence come up from it; but it was not our desire that he should come out from it until his beard should grow. The women therefore congratulated her upon this. And the youth went forth from them into the court of the house, and then ascended into the upper-room, and there seated himself; and while he was sitting there, the slaves entered the house with the mule of his father; whereupon Aladdin said to them, Where hath this mule been? They answered him, We have conducted thy father to the shop, mounted upon her, and brought her back. And he asked them, What is the trade of my father?—Thy father, they answered him, is the Syndic of the merchants in the land of Egypt, and he is Sultan of the Sons of the Arabs.

Aladdin's sudden appearance in his Mother's apartment.

And upon this, Aladdin went in to his mother, and said to her, O my mother, what is the trade of my father? She answered him, O my son, thy father is a merchant, and he is the Syndic of the merchants in the land of Egypt, and Sultan of the Sons of the Arabs. His slaves consult him not respecting the sale of anything excepting that of which the smallest price is a thousand pieces of gold. As to the sale of a thing for nine hundred pieces of gold or less, they consult him not respecting it, but sell it of their own free will. And there cometh not merchandise from other parts, little or much, but it is submitted to him, and he disposeth of it as he willeth; and

no merchandise is packed up and goeth to other parts, but it is under the disposal of thy father. God (whose name be exalted!) hath given to thy father, O my son, great wealth, that cannot be calculated.—So he said to her, O my mother, praise be to God that I am the son of the Sultan of the Sons of the Arabs, and that my father is the Syndic of the merchants! But for what reason, O my mother, do ye put me in a chamber beneath a trap-door, and leave me there imprisoned?—She answered him, O my son, we put thee not in the chamber beneath the trap-door but in our fear for thee from the influence of the eyes of men; for the influence of the eye is true, and most of the inhabitants of the graves are victims of the eye. But he said to her, O my mother, and where is a place of refuge from destiny? Caution preventeth not fate, and from that which is written there is no escape. Verily he who took my grandfather will not leave my father: so if he is alive to-day, he will not be alive to-morrow; and when my father dieth, and I go forth and say, I am Aladdin the son of the merchant Shemseddin,—not one of the people will believe me, and the aged will say, In our lives we never saw a son nor a daughter of Shemseddin:—then the officers of the government-treasury will come down and take my father's wealth. Allah have mercy upon him who said, The liberal-minded man dieth, and his wealth departeth, and the meanest of men taketh his women. Do thou, then, O my mother, speak to my father, that he may take me with him to the market-street and open for me a shop, and I will sit in it with merchandise, and he shall teach me the art of selling and buying, and taking and giving.—She replied, O my son, when thy father cometh I will acquaint him with thy wish.

And when the merchant returned to his house, he found his son Aladdin Abushamat sitting with his mother: so he said to her, Wherefore hast thou taken him forth from beneath the trap-door? —O son of my uncle, she answered, I did not take him forth: but the servants inadvertently left the trap-door open, and while I was sitting with a party of women of rank, lo, he came in to us. And she acquainted him with that which his son had said; whereupon the merchant said to him, O my son, to-morrow, if it be the will of God (whose name be exalted!), I will take thee with me to the

market-street; but, O my son, sitting in the market-streets and shops requireth polite and acccomplished manners under every circumstance.

So Aladdin passed the next night full of joy at the words of his father; and when the morning came, his father took him into the bath, and clad him in a suit worth a large sum of money. And after they had breakfasted, and drunk the sherbet, the merchant mounted his mule, and put his son upon another mule, and, taking him behind him, repaired with him to the market-street; and the people of the market-street saw the Syndic of the merchants approaching, followed by a youth whose face was like the moon in its fourteenth night. It was customary, when the Syndic came from his house in the morning and sat in his shop, for the chief of the market to approach the merchants and recite the opening chapter of the Coran to them; whereupon they arose and came with him to the Syndic of the merchants and recited the chapter to him, and wished him good morning: then each of them departed to his shop. But when the Syndic of the merchants seated himself in his shop on that day according to his custom, the merchants came not to him as they were wont to do. So he called the chief (who was named the Sheikh Mahomed Simsim, and who was a poor man), and said to him, Wherefore have not the merchants come together according to their custom? The chief answered him, that they were disputing on the subject of the youth who was with him, wondering who he could be, and he said, Is he thy mamlouk, or is he related to thy wife?—He is my son, said the Syndic. The chief replied, In our lives we have never seen a son of thine. The Syndic therefore said, In my fear for him from the influence of the eye, I reared him in a subterranean chamber beneath a trap-door, and it was my desire that he should not come up from it until he could hold his beard with his hand; but his mother would not consent; and he requested me to open a shop, and to give him merchandise, and teach him the art of selling and buying. So the chief went to the merchants, and acquainted them with the true state of the case; upon which all of them arose and went with him to the Syndic, and, standing before him, recited the Coran, and congratulated him on his having this youth for a son, and said to him,

Market-street.

May our Lord preserve the root and the branch! But (they added) the poor among us, when a son or a daughter is born to him, is required to make for his brothers a saucepan of asida,* and to invite his acquaintances and relations, and yet thou hast not done this.—So he said to them, I will give you the entertainment, and our meeting shall be in the garden.

Accordingly, when the next morning came, he sent his servant to the saloon and the pavilion which were in the garden, and desired

* A sort of custard.

him to spread the furniture in them. He sent also the necessaries for cooking, as lambs and clarified butter, and such other things as the case required, and prepared two tables, one in the pavilion and one in the saloon. The merchant Shemseddin girded himself, and so did his son Aladdin, and the former said to the latter, O my son, when the hoary man cometh in, I will meet him, and seat him at the table which is in the pavilion; and thou, O my son, when the beardless youth cometh in, shalt take him and conduct him into the saloon, and seat him at the table there. His son said to him, Wherefore, O my father? What is the reason of thy preparing two tables, one for the men and one for the youths?—O my son, answered the merchant, the beardless youth is ashamed to eat in the presence of men. So his son approved of this. And when the merchants came, Shemseddin met the men, and seated them in the pavilion; and his son Aladdin met the youths, and seated them in the saloon. Then the servants placed the food, and the party ate and drank, and enjoyed themselves and were delighted, and they drank the sherbet, and the servants gave vent to the smoke of the perfume; after which, the aged men sat conversing upon science and tradition.

Meanwhile, the youths had seated Aladdin among them at the upper end of the chamber, and one of them said to his companion, O my master Hassan, acquaint me respecting the capital in thy possession, by means of which thou sellest and buyest, how it came to thee. He replied, When I grew up, and attained to manhood, I said to my father, O my father, give me some merchandise:—but he replied, O my son, I have none; go, however, and procure money from some merchant, and traffic with it, and learn the art of selling and buying, and taking and giving. So I repaired to one of the merchants, and borrowed of him a thousand pieces of gold, and, having bought some stuffs with it, I journeyed with them to Syria, where I obtained double the cost-price. Then I took merchandise from Syria, and journeyed with it to Bagdad, where I sold it, and again obtained double the cost-price; and I ceased not to traffic until my capital became about ten thousand pieces of gold. —And each of the youths said to his companion the like of this until the turn to speak came round to Aladdin Abushamat; when

An Oriental Merchant in his Shop, examining his accounts.

they said to him, And thou, O our master Aladdin. So he replied, I was reared in a subterranean chamber beneath a trap-door, and came forth from it this week, and I go to the shop and return from it to the house. And upon this they said to him, Thou art accustomed to remain in the house, and knowest not the delight of travel, and travel is for none but men. He replied, I have no need to travel; and is ease of no value? And one of them said to his companion, This is like the fish: when he quitteth the water he dieth. They then said to him, O Aladdin, the glory of the sons of the merchants consisteth in nothing but travel for the sake of gain.

At these words, Aladdin became enraged, and he went forth from among the youths, with weeping eye and sorrowful heart, and, having mounted his mule, repaired to the house. And his mother saw him in a state of excessive rage, and weeping: so she said to him, What maketh thee weep, O my son? He therefore answered

her, All the sons of the merchants have reproached me, and said to me, The glory of the sons of the merchants consisteth in nothing but travel for the sake of gaining pieces of silver and gold. His mother said to him, O my son, dost thou desire to travel? He answered, Yes. And she asked him, To what country wouldst thou travel?—To the city of Bagdad, he answered; for there a man gaineth double the cost-price of his merchandise. His mother then said to him, O my son, thy father hath great wealth; but if he prepare not merchandise for thee with his wealth, I will prepare for thee some with mine. And he replied, The best of favours is that which is promptly bestowed; and if there be kindness to be shown, this is the time for it. She therefore summoned the slaves, and sent them to the persons who packed up stuffs, and, having opened a magazine, took from it some stuffs for him, and they packed up for him ten loads.

His father, in the mean time, looked around, and found not his son Aladdin in the garden. So he inquired respecting him, and they told him that he had mounted his mule and gone to the house; whereupon he mounted and went after him; and when he entered his abode, seeing the loads packed up, he asked concerning them. His wife therefore informed him of the manner in which the sons of the merchants had acted towards his son Aladdin. And upon this he said to him, O my son, malediction be upon foreign travel! for the Apostle of God (may God favour and preserve him!) hath said, It is of a man's good fortune that he be sustained in his own country; and the ancients have said, Abstain from travel, though it be but a mile's journey.—Then he said to his son, Hast thou determined to travel, and wilt thou not relinquish thy purpose? His son answered him, I must travel to Bagdad with merchandise, or I will pull off my clothes, and put on the habit of the dervises, and go forth a wanderer through the countries. So his father said to him, I am not in need, nor destitute: but on the contrary I have great wealth. And he showed him all the wealth and merchandise and stuffs that he possessed, and said to him, I have stuffs and other merchandise suitable for every country. And he showed him, of such goods, forty loads packed up, upon each of which was written its price, a thousand pieces of gold. He then said to him, O my

son, take the forty loads, and the ten loads which are given thee by thy mother, and journey under the protection of God, whose name be exalted! But, O my son, I fear for thee on account of a forest in thy way, called the Forest of the Lion, and a valley there called the Valley of the Dogs; for lives are sacrificed in those two places without pity.—How so, O my father? said his son. The merchant answered, By a Bedouin, an intercepter of the way, who is named Ejlan. But his son replied, The means of preservation are from God, and if I have any share in them left, no harm will happen to me.

Then he mounted with his father, and went to the market of the beasts of burden; and lo, an Akkam* dismounted from his mule, and, kissing the hand of the Syndic of the merchants, said to him, By Allah, for a long time, O my master, thou has not employed us in the transaction of mercantile business. The Syndic replied, Every time hath its fortune and its men. O my master, it is none but this my son who desireth to travel.—And the Akkam said, God preserve him to thee! The Syndic then made a covenant between his son and the Akkam, that the former should be as a son of the latter, and gave the Akkam a charge respecting Aladdin, and said to him, Take these hundred pieces of gold for thy young men. After which he bought sixty mules, and a covering for the grave of Abdel-Kader Gilani,† and said to his son, O my son, while I am absent, this Akkam shall be thy father in my stead, and with whatever he saith to thee do thou comply. Then he returned, with the mules and the young men, and the next night they caused a recitation of the whole of the Coran to be performed, and celebrated a festival in honour of the sheikh Abdel-Kader Gilani. And when the following morning came, the Syndic of the merchants gave to his son ten thousand pieces of gold, saying to him, When thou enterest Bagdad, if thou find the stuffs of easy sale, sell them; but if thou find them not in request, expend of these pieces of gold.

They then loaded the mules, and bade one another farewell, and

* One who has charge of camels and tents, and other articles required in travelling.

† A celebrated saint of Bagdad.

Aladdin and the Akkam departing with their merchandise.

the party went forth from the city. They continued their way over the deserts and wastes until they came in sight of Damascus, and from Damascus they proceeded until they entered Aleppo, and thence they continued their route until there remained between them and Bagdad one day's journey. Still they advanced till they descended into a valley, and Aladdin desired that they should halt there; but the Akkam said, Halt ye not here: continue on your way and hasten in your pace: perhaps we may reach Bagdad before its gates be closed; for the people open them not nor close them but when the sun is up, in their fear lest the Heretics should take the city and throw the books of science into the Tigris. Aladdin, however, replied, O my father, I came not with this merchandise unto this town for the sake of traffic, but for the sake of amusing myself by the sight of foreign countries.—O my son, rejoined the

Akkam, we fear for thee and for thy property on account of the Arabs. But Aladdin said, O man, art thou a servant or a person served? I will not enter Bagdad but in the morning, that the sons of Bagdad may see my merchandise, and may know me.—So the Akkam replied, Do what thou wilt; for I have advised thee, and thou canst judge for thyself. And Aladdin ordered them to take down the burdens from the backs of the mules; and they did so, and pitched the pavilion, and remained until midnight.

Aladdin then went forth from the pavilion, and saw something glittering in the distance. So he said to the Akkam, O my master, what is this thing that is glittering? And the Akkam, looking attentively and with a scrutinizing eye, saw that what glittered was the points of spears and the iron of Bedouin weapons and swords. And lo, they were Arabs, whose chief was named the sheikh of the Arabs Ejlan Abou Naib; and when these Arabs drew near them and saw their packages, they said one to another, O night of spoil! As soon as the travellers heard them say this, Kemaleddin, the Akkam, exclaimed, Avaunt, O least of Arabs! But Abou Naib smote him with his spear upon his breast, and it protruded glittering from his back; whereupon he fell at the door of the tent, slain. Then the water-carrier exclaimed, Avaunt, O basest of Arabs! And one of them struck him upon his shoulder with a sword, and it passed forth glittering from his vitals, and he, also, fell down slain. All this took place while Aladdin stood looking on. The Arabs surrounded and fiercely assaulted the caravan, and killed the attendants of Aladdin, not sparing one of them; after which, they placed the loads upon the backs of the mules, and retired. Aladdin then said to himself, Nothing will occasion thy slaughter but thy mule and this thy dress. So he arose, and pulled off the dress, and threw it upon the back of his mule, remaining in the shirt and drawers alone; and, looking before him, towards the door of the tent, he found a pool of blood, flowing from the slain; and he rolled himself in it with the shirt and the drawers, so that he appeared like one slain, drowned in his blood.

Meanwhile, the sheikh of the Arabs, Ejlan, said to his troops, O Arabs, was this caravan entering from Egypt, or going forth from Bagdad? They answered him, Coming from Egypt into

Bedouin spearing the dead Akkam.

Bagdad. And he said to them, Return to the slain; for I imagine that the proprietor of this caravan hath not died. So the Arabs returned to the slain, and proceeded to pierce and strike them again until they came to Aladdin. He had thrown himself among the slain; and when they came to him they said, Thou hast feigned thyself to be dead; so we will complete thy slaughter. And a Bedouin took his spear, and was about to thrust it into the breast of Aladdin; whereupon Aladdin said, O thy blessing, O my lord Abdel-Kader Gilani! And he saw a hand turn away the spear from his breast to the breast of Kemaleddin, the Akkam; so that the Bedouin pierced the latter with it, and left Aladdin; after which, the Arabs replaced the burdens on the backs of the mules and departed with them.

Aladdin then looked, and, seeing that the birds had flown with their spoils, arose and ran away. But lo, the Bedouin Abou Naib said to his companions, I saw a faint appearance of an object in the distance, O Arabs. One of them, therefore, came forth, and beheld Aladdin running; upon which he said to him, Flight will not profit thee while we are behind thee. And he struck his mare with his fist, and she hastened after him. Now Aladdin had seen before him a tank containing water, and by the side of it was a cistern: so he ascended to a window of the cistern, and there stretching himself along, feigned himself asleep, and said, O kind Protector, cover me with the veil of thy protection that cannot be removed! And behold, the Bedouin stopped beneath the cistern, and stretched forth his hand to seize Aladdin; whereupon the latter said, O thy blessing,

Storm in the Desert.

Street in Bagdad.

O my lady Nefesa!* This is thy time!—And lo, a scorpion stung the Bedouin in the palm of his hand; and he cried out and said, O Arabs, come to me, for I am stung! And he alighted from the back of his mare, and his companions, coming to him, mounted him again, and said to him, What hath befallen thee? He answered them, A scorpion hath stung me. And they then took the property of the caravan, and departed.

Aladdin remained a while sleeping in the window of the cistern. Then arising, he proceeded, and entered Bagdad. The dogs barked behind him as he passed through the streets, and in the evening, while he was walking on in the dark, he saw the door of a mosque, and, entering its vestibule, he concealed himself in it. And lo, a light approached him, and as he looked attentively at it, he perceived two lanterns in the hands of two black slaves, who were walking before two merchants. One of these was an old man of comely countenance, and the other was a young man; and he heard the latter say to the former, By Allah, O my uncle, I conjure thee to restore to me my cousin, thy daughter. To which the old man replied, Did I not forbid thee many times, when thou wast making divorce thy constant cry? Then the old man looked to the right, and saw Aladdin, appearing like a piece of the moon; and he said

* Name of a celebrated female saint.

to him, Peace be on thee! Aladdin, therefore, returned his salutation, and the old man said to him, O youth, who art thou? He answered him, I am Aladdin the son of Shemseddin the Syndic of the merchants in Cairo. I requested my father to give me merchandise, and he prepared for me fifty loads of goods, and gave me ten thousand pieces of gold; and I journeyed until I arrived at the Forest of the Lion, when the Arabs came upon me and took my wealth and my packages; and I entered this city, not knowing where to pass the night: so, seeing this place, I concealed myself in it.—The old man then said to him, O my son, what sayest thou of my giving thee a thousand pieces of gold, and a suit of clothing of the price of a thousand pieces of gold?—For what purpose, said Aladdin, wilt thou give me these things, O my uncle? He answered him, This young man who is with me is the son of my brother, and

Dogs barking at Aladdin.

his father hath no son but him; and I have a daughter, and have none but her, who is named Zobeide the Lute Player. She is endowed with beauty and loveliness, and I married her to him, and he loveth her; but she hateth him; and he swore an oath of triple divorcement, and scarcely had his wife heard it when she separated herself from him. And he employed all the people of his acquaintance to intercede with me, that I should restore her to him: so I said to him, This will not be right unless by means of a mustahall:* —and I agreed with him that we should employ some foreigner as a mustahall, in order that no one might reproach him on account of this affair. Since, then, thou art a foreigner, come with us, that we may write thy contract of marriage to her, and to-morrow thou shalt divorce her, and we will give thee what I have mentioned.—So Aladdin said within himself, To do what he proposeth will be better than passing the nights in the by-streets and vestibules.

Accordingly he went with the two men to the Cadi. And when the Cadi saw him, his heart was moved with affection for him, and he said to the father of the damsel, What is your desire? The old man answered, It is our desire to employ this person as a mustahall for our daughter; but we will write a bond against him, stating that the portion of the dowry to be paid in advance is ten thousand pieces of gold; and if he divorce her to-morrow morning, we will give him a dress of the price of a thousand pieces of gold, and a mule of the same price, and a thousand pieces of gold besides; but if he divorce her not, he will pay ten thousand pieces of gold. So they settled the contract on this condition, and the father of the damsel received a bond to this effect. He then took Aladdin with him, clad him with the suit, and proceeded with him until they came to the house of his daughter, when he stationed him at the door of the house, and, going in to his daughter, said to her, Receive the bond of thy dowry; for I have written thy contract of marriage to a comely young man, named Aladdin Abushamat: so consider thyself under a most strict charge respecting him. And he gave her the bond, and repaired to his house.

* A Mahometan who has triply divorced his wife cannot take her again unless she be married and divorced by some other person: this person is termed a mustahall.

Now the damsel Zobeide had a female friend who frequently visited her, and her husband used to treat her with beneficence; and he said to her, O my mother, if Zobeide the daughter of my uncle see this comely young man, she will not accept me after; so I desire of thee that thou contrive a stratagem to restrain the damsel from him.—By thy youth, she replied, I will not suffer him to go near her. She then went to Aladdin, and said to him, O my son, I give thee good advice for the sake of God (whose name be exalted!); therefore do thou accept my advice, and approach not that damsel, but let her remain alone, and neither touch her nor draw near to her.—Wherefore? said he. And she answered him, Verily her whole skin is affected with elephantiasis, and I fear for thee lest she communicate the disease to thy comely, youthful person. So he replied, I have no need of her. Then she went to the damsel, and said to her as she had said to Aladdin; and the damsel replied, I have no need of him: on the contrary, I will leave him to remain alone, and in the morning he shall go his way. And she called a slave-girl, and said to her, Take the table with the food, and give it to him that he may sup. The slave-girl, therefore, carried to him the table with the food, and placed it before him, and he ate until he was satisfied, and then sat reciting a chapter of the Coran, with a charming voice; and the damsel, listening to him, found that his voice was like the sounds of the Psalms sung by the family of David. So she said within herself, Allah send trouble upon this old woman who told me that he was afflicted with elephantiasis! for he who is in such a state hath not a voice of this kind. Surely this assertion is a lie against him.—Then taking in her hands a lute of Indian manufacture, she tuned its chords, and sang to it, with a voice that would stay the birds in the midst of the sky, these two verses:—

> I am enamoured of a fawn with languishing black eyes: the willow-branches envy him when he walketh.
> He rejecteth *me*, and another enjoyeth his society, which is a boon that God will grant to whom He pleaseth.

And when he heard her words, after he had finished his recitation of the Chapter he sang this verse in reply:—

My salutation to the form concealed within the garments, and to the roses in the gardens of the cheeks.

And upon this, the damsel's love for him increased, and she lifted up the curtain; and when Aladdin beheld her, he recited these two verses:—

She appeared as a moon, and inclined as a willow-branch; diffused an odour like ambergris, and looked with eyes like a gazelle's.
It seemed as though grief were enamoured of my heart, and when she should depart, would obtain possession of it.

She then advanced with a graceful gait; but as she approached him he said to her, Retire from me, lest thou communicate thy disease to me. So she uncovered her wrist, which was beautifully formed, and its whiteness was like that of silver; after which she said to him, Retire from me; for thou art afflicted with elephantiasis, and perhaps thou wilt communicate the disease to me. He therefore asked her, Who informed thee that I was afflicted with elephantiasis? She answered him, The old woman acquainted me with it. And he replied, The old woman also informed me that thou wast afflicted with leprosy. Then he uncovered to her his arms, and she found that his skin was like pure silver. So she accepted him as her husband.

And on the following morning he said to her, Alas for joy that is not complete! The raven hath taken it and flown away!—She therefore said, What is the meaning of these words? And he answered her, O my mistress, I have only this hour to remain with thee.—Who saith so? she asked.—Thy father, he answered her, wrote a bond against me, obliging me to pay ten thousand pieces of gold towards thy dowry; and if I produce it not this day, they imprison me for it in the house of the Cadi; and now my hand is unable to advance a single half-drachma of the sum of ten thousand pieces of gold. But she said to him, O my master, is the matrimonial tie in thy hand, or in their hands? He answered her, The tie is in my hand; but I have nothing in my possession.—The affair, she rejoined, is easy; and fear nothing; but take these hundred pieces of gold. Had I more I would give thee what thou desirest. This, however, I cannot do; for my father, from the affection that he

beareth for the son of his brother, hath transferred all his property from my hands to his house: even all my ornaments he took. But when they send to thee a serjeant from the court of justice, this morning, and the Cadi and my father say to thee, Divorce,—do thou say to them, By what code is it ordained as proper that I should marry at nightfall and divorce in the morning? Then thou shalt kiss the hand of the Cadi, and give him a present; and in like manner thou shalt kiss the hand of each witness, and give him ten pieces of gold. And all of them will speak with thee: and if they say to thee, Wherefore wilt thou not divorce, and receive a thousand pieces of gold, and the mule and the dress, according to the condition which we imposed upon thee?—do thou answer them, Every hair of her head is in my estimation worth a thousand pieces of gold, and I will never divorce her, nor will I receive a dress or anything else. If the Cadi then say to thee, Pay the dowry,—reply, I am at present unable to pay. And thereupon the Cadi and the witnesses will treat thee with benevolence, and will grant thee a delay.

Now while they were thus conversing, the serjeant of the Cadi knocked at the door. So he went forth to him, and the serjeant said to him, Answer the summons of the Effendi; for thy father-in-law citeth thee. And Aladdin gave to him five pieces of gold, saying, O serjeant, by what code am I required to marry at nightfall and to divorce in the morning? He answered him, To do so is not held proper by us in any case; and if thou be ignorant of the law, I will act as thy deputy. And they proceeded to the court of justice, and the Cadi said to Aladdin, Wherefore dost thou not divorce the woman, and receive what the contract hath prescribed for thee? And upon this he advanced to the Cadi, and, kissing his hand, put into it fifty pieces of gold, and said to him, O our lord the Cadi, by what code is it allowable that I should marry at nightfall and divorce in the morning by compulsion? The Cadi therefore answered, Divorce by compulsion is not allowable by any of the codes of the Mahometans. Then the father of the damsel said, If thou divorce not, pay me the dowry, ten thousand pieces of gold. Aladdin replied, Give me three days' delay. But the Cadi said, Three days will not be a sufficient period of delay; he shall grant

thee ten days. And to this they agreed, binding him, after the ten days, either to pay the dowry or to divorce.

On this condition, therefore, he went forth from them, and, having procured the meat and rice and clarified butter and other eatables that the case required, returned to the house and went in to the damsel and related to her all that had happened to him. She replied, Between night and day, wonders take place; and divinely gifted was he who said,—

> Be mild when thou art troubled by rage, and be patient when calamity befalleth thee;
> For the nights are pregnant with events, and give birth to every kind of wonder.

She then arose, prepared the food, and brought the table, and they ate and drank, and enjoyed themselves, and were moved with merriment; and he requested her to perform a piece of music. So she took the lute, and performed a piece in such a manner that a rock would have danced at it as if with joy, the sounds of the chords vying with the voice of David; and she began the more rapid part of the performance.

But while they were full of delight and jesting, and mirth and gladness, the door was knocked. She therefore said to him, Arise, and see who is at the door. Accordingly, he went down, and, opening the door, found four dervises standing there, and he said to them, What do ye desire?—O my master, answered one of them, we are foreign dervises: the food of our souls consisteth in music and in the delicacies of poetry, and we desire to recreate ourselves with thee this night, until the morning, when we will go our way; and thou wilt receive thy recompense from God (whose name be exalted!); for we are passionately fond of music, and there is not one among us who doth not retain in his memory odes and other pieces of poetry and lyric songs. Aladdin replied, I must consult. And he went up, and informed the damsel; and she said to him, Open the door to them. So he opened to them the door, and, having conducted them up, seated them, and welcomed them, and brought them food. But they declined eating, and one of them said to him, O my master, verily our victuals are the commemora-

tion of God with our hearts, and the hearing of songs with our ears; and divinely was he gifted who said.—

> Our desire is for nought but the enjoyment of society; and eating is nought but a characteristic of the brutes.

We just now heard some pleasant music in thine abode; but when we came up, it ceased; and we would that we knew whether she who was performing is a white or a black slave-girl, or a lady.—Aladdin replied, She is my wife. And he related to them all that had happened to him, and said to them, My father-in-law hath bound me to pay ten thousand pieces of gold as her dowry, and they have given me ten days' delay. Upon this, one of the dervises said to him, Grieve not, nor anticipate anything but good fortune; for I am the Sheikh of the Convent, having under me forty dervises over whom I exercise authority, and I will collect for thee the ten thousand pieces of gold from them, and thou shalt discharge the dowry that thou owest to thy father-in-law. But desire her (he added) to perform a piece of music for us, that we may be rejoiced and enlivened; for music is to some people like food; and to some, like a remedy; and to some, like a fan.—Now these four dervises were the Caliph Haroun Alrashid, and the Vizier Giafar the Barmecide, and Abou Nuwas Elhassan the son of Hani, and Mesrour the Executioner. And the reason of their passing by this house was, that the bosom of the Caliph was contracted; so he said to the Vizier, O Vizier, it is our desire to descend and to go about through the city; for I experience a contraction of the bosom. They therefore clad themselves in the apparel of dervises, and went down into the city, and, passing by this house, they heard the music, and desired to ascertain the cause. They passed the night there in happiness and good order, and in relating stories one after another, until the morning came, when the Caliph put a hundred pieces of gold beneath the prayer-carpet, and he and his companions took leave of Aladdin, and went their way.

When the damsel, therefore, lifted up the prayer-carpet, she saw the hundred pieces of gold beneath it. And she said to her husband, Take these hundred pieces of gold that I have found under the prayer-carpet; for the dervises put them before they went,

Zobeide lifting up the Prayer-carpet.

without our knowledge. So Aladdin took them, and, repairing to the market, bought the meat and the rice and the clarified butter, and all that he required. And on the following night he lighted the candles, and said to his wife, The dervises have not brought the ten thousand pieces of gold which they promised me; but they are poor men. While they were talking, however, the dervises knocked at the door; and she said to him, Go down, and open to them. He therefore did so, and they came up, and he said to them, Have ye brought the ten thousand pieces of gold that ye promised me? They answered him, Nothing of the sum hath been provided; but fear no evil: if it be the will of God (whose name be exalted!), to-morrow we will perform an alchymical process for thee: and now do thou desire thy wife to gratify our ears by an excellent performance of music, that our hearts may be enlivened by it; for we love music. So she performed a piece for them upon the lute, such as would make a rock to dance. And they passed the night in enjoyment and happiness, and conversation and cheerfulness, until the morning came and diffused its light; whereupon the Caliph again put a hun-

dred pieces of gold beneath the prayer-carpet, and he and his companions took leave of Aladdin, and departed from him and went their way.

Thus they continued to do for a period of nine nights; the Caliph every night putting beneath the prayer-carpet a hundred pieces of gold, until the tenth night, when they came not; and the cause of their ceasing their visits was this. The Caliph sent to a great merchant, saying to him, Make ready for me fifty loads of stuffs, such as come from Cairo, each load of the price of a thousand pieces of gold, and write upon each the amount of its price; and provide for me a male Abyssinian slave. So the merchant made ready for him all that he ordered him to provide, after which the Caliph committed to the slave a basin and ewer of gold, and another present, and the fifty loads, and wrote a letter as from Shemseddin the Syndic of the merchants in Cairo, the father of Aladdin, and said to the slave, Take these loads and the things that are with them, and repair with them to such a quarter, in which is the house of the Syndic of the merchants, and say, Where is my master Aladdin Abushamat? Then the people will direct thee to the quarter and to the house.—The slave therefore took the loads and what was with them, and went as the Caliph commanded him.

In the mean time, the damsel's cousin repaired to her father, and said to him, Come, let us go to Aladdin, that we may effect the divorce of my cousin. So the father descended and went with him to Aladdin; but when they arrived at the house, they found fifty mules, upon which were fifty loads of stuffs, attended by a black slave upon a mule; and they said to him, To whom belong these loads? He answered, To my master Aladdin Abushamat; for his father prepared for him merchandise, and despatched him on a journey to the city of Bagdad, and the Arabs came upon him, and took his wealth and his loads; and the news reached his father; wherefore he sent me to him with loads in their stead. He sent with me also a mule laden with fifty thousand pieces of gold, and a wrapper of clothes worth a large sum of money, and a furred robe of sable, and a basin and ewer of gold.—Upon this, the father of the damsel said, This person is my son-in-law, and I will show thee the way to the house.

And while Aladdin was sitting in the house in a state of violent grief, the door was knocked; and he said, O Zobeide, God is all-knowing; but it seemeth that thy father hath sent to me a serjeant from the Cadi or from the Judge. She replied, Go down and see what is the case. So he went down and opened the door, and beheld his father-in-law, who was the Syndic of the merchants, the father of Zobeide; and he found there an Abyssinian slave of dark complexion and of pleasant countenance, mounted upon a mule. And the slave, having descended from the mule, kissed his hands; and he said to him, What dost thou desire? He answered, I am the slave of my master Aladdin Abushamat, the son of Shemseddin the Syndic of the merchants in the land of Egypt; and his father hath sent me to him with this deposit. He then gave him the letter; and Aladdin took it, and opened it and read it, and found written in it these words:—

After perfect salutations, and compliments and respectful greetings, from Shemseddin to his son Aladdin Abushamat.—Know, O my son, that the news of the slaughter of thy men, and of the plunder of thy wealth and thy loads, hath reached me; and I have therefore sent to thee, in their stead, these fifty loads of Egyptian stuffs, and the suit of dress, and the furred robe of sable, and the basin and ewer of gold. And fear no evil; for the wealth is thy ransom, O my son; and may grief never affect thee. Thy mother and the people of the house are well, in prosperity and health; and they greet thee with abundant salutations. Moreover, O my son, news hath reached me that they have employed thee as a mustahall for the damsel Zobeide the lute-player, and have imposed upon thee the payment of ten thousand pieces of gold as her dowry. Therefore fifty thousand pieces of gold will be brought to thee with the loads, attended by thy slave Selim.

As soon as Aladdin had finished reading the letter, he took possession of the loads, and, looking towards his father-in-law, said to him, O my father-in-law, receive the ten thousand pieces of gold, the amount of the dowry of thy daughter Zobeide: receive also the loads, and dispose of them, and the profit shall be thine; only do thou restore to me the cost price. But he replied, Nay, by Allah, I will take nothing; and as to the dowry of thy wife, do thou

make an agreement with her respecting it. So Aladdin arose, together with his father-in-law, and they went into the house, after the loads had been brought in. And Zobeide said to her father, O my father, to whom belong these loads? He answered her, These loads belong to Aladdin, thy husband. His father hath sent them to him in the place of those which the Arabs took from him; and he hath sent to him fifty thousand pieces of gold, and a wrapper of clothes, and a furred robe of sable, and a mule, and a basin and ewer of gold: and as to thy dowry, it is for thee to decide respecting it. Then Aladdin arose, and, having opened the chest, gave her her dowry. The damsel's cousin said, O my uncle, let Aladdin divorce my wife for me. But the father of the damsel replied, This is a thing that now can by no means be, as the matrimonial tie is in his hand. And upon this the young man went away, grieved and afflicted, and laid himself down sick in his house, and there he died.

As to Aladdin, he went forth to the market, after he had received the loads, and, having procured what he desired of food and drink and clarified butter, made the same regular preparations as on each preceding night, and said to Zobeide, See, these lying dervises gave us a promise and broke it. She replied, Thou art the son of a Syndic of the merchants, and yet thy hand was unable to produce a half-drachma. What then is the case of the poor dervises?—God (whose name be exalted!), he rejoined, hath rendered us independent of them, and I will not again open the door to them if they come to us. But she said to him, Wherefore, seeing that good fortune happened not unto us but in consequence of their coming; for every night they put for us beneath the prayer carpet a hundred pieces of gold? It is absolutely necessary, then, that thou open the door to them if they come. And when the day departed with its brightness, and the night came, they lighted the candles, and Aladdin said to his wife, O Zobeide, arise, and perform a piece of music for us. And immediately the door was knocked: so she said to him, Rise, and see who is there. He descended, therefore, and opened the door, and seeing the dervises, he said, Oh! Welcome to the liars! Come up.—Accordingly they went up with him, and he seated them, and brought the table of food to them; and they ate and drank, and enjoyed themselves and were merry. They

The Caliph and his Companions disguised as Dervises.

then said to him, O my master, verily our hearts have been troubled respecting thee. What hath happened to thee with thy father-in-law?—God, he answered them, hath granted us a recompense above our desires. And they said to him, By Allah, we were in fear for thee, and nothing prevented our coming to thee again but the inadequacy of our means to procure the money. He replied, Speedy relief hath come to me from my Lord, and my father hath sent to me fifty thousand pieces of gold, and fifty loads of stuffs, each load of the price of a thousand pieces of gold, and a suit of dress, and a furred robe of sable, and a mule and a slave, and a basin and

ewer of gold: a reconciliation hath taken place between me and my father-in-law, and my wife hath become lawful to me; and praise be to God for this!

The Caliph then arose and withdrew; and the Vizier Giafar, inclining towards Aladdin, said to him, Impose upon thyself the obligation of good manners; for thou art in the company of the Prince of the Faithful.—What have I done, asked Aladdin, inconsistently with good manners in the company of the Prince of the Faithful, and which of you is the Prince of the Faithful? The Vizier answered him, He who was speaking to you, and who hath just now retired, is the Prince of the Faithful, Haroun Alrashid, and I am the Vizier Giafar, and this is Mesrour, the Caliph's executioner, and this is Abou Nuwas Elhassan the son of Hani. Reflect then with thy reason, O Aladdin, and consider how many days are required for the journey from Cairo to Bagdad. He replied, Five and forty days. Then said Giafar, Thy loads were carried off only ten days ago; and how could the news reach thy father, and how could he pack up the other loads for thee, and these loads traverse a space of five and forty days' journey in ten days?—O my master, said Aladdin, and whence came they unto me? The Vizier answered him, From the Caliph, the Prince of the Faithful, on account of his excessive affection for thee. And while they were thus conversing, lo, the Caliph approached. So Aladdin arose, and kissed the ground before him, and said to him, God preserve thee, O Prince of the Faithful, and prolong thy life, and may mankind never be deprived of thy bounty and beneficence! And the Caliph said, O Aladdin, let Zobeide perform for us a piece of music, as a gratuity for thy safety. She therefore performed a piece on the lute, of the most admirable kind, such as would make a rock to shake as with joy, and the sounds of the lute vied with the voice of David. They passed the night in the happiest manner until the morning, when the Caliph said to Aladdin, To-morrow come up to the court. And Aladdin replied, I hear and obey, O Prince of the Faithful, if it be the will of God (whose name be exalted!), and mayest thou continue in prosperity.

Then Aladdin took ten trays, and put on them a costly present; and on the following day he went up with them to the court. And

while the Caliph was sitting upon the throne in the council-chamber, lo, Aladdin advanced from the door reciting these two verses:—

> May prosperity and glory attend thee each morning, and the nose of thine envier be rubbed in the dust;
> And may the days never cease to be white unto thee, and the days of him who is thine enemy be black!

The Caliph replied, Welcome, O Aladdin. And Aladdin said, O Prince of the Faithful, verily the Prophet (God favour and preserve him!) accepted a present; and these ten trays with what is upon them are a present from me unto thee. And the Prince of the Faithful accepted them from him. He gave orders also to invest him with a robe of honour, appointed him Syndic of the merchants, and seated him in the council-chamber. And while Aladdin was sitting there, lo, his father-in-law, the father of Zobeide, approached, and, finding him sitting in his place, and wearing the robe of honour, said to the Prince of the Faithful, O King of the age, wherefore is this person sitting in my place, and wearing this robe of honour? The Caliph answered him, I have appointed him Syndic of the merchants; and offices are conferred by investiture, not granted for perpetuity; and thou art displaced. And he replied, He is of our family and our connexions, and excellent is that which thou hast done, O Prince of the Faithful. May God always make the best of us to preside over our affairs! And how many a small person hath become great!—The Caliph then wrote a diploma for Aladdin, and gave it to the Judge, and the Judge gave it to the executioner, and he proclaimed in the court, None is Syndic of the merchants but Aladdin Abushamat; and his word is to be heard, and respect is to be paid to him: he is entitled to honour and reverence and exaltation!—And when the court was dissolved, the Judge descended with the crier before Aladdin, and the crier proclaimed, None is Syndic of the merchants but my master Aladdin Abushamat! And they went about with him through the great thoroughfare-streets of Bagdad, the crier repeating the same proclamation.

On the following morning, therefore, Aladdin opened a shop for the slave, and seated him in it to sell and buy, while he rode and took his place in the court of the Caliph. And it happened that he

was sitting in his place one day according to his custom, and as he sat, lo, a person said to the Caliph, O Prince of the Faithful, may thy head long survive such-a-one, the boon-companion; for he hath been admitted to the mercy of God (whose name be exalted!), and may thy life be prolonged! And the Caliph said, Where is Aladdin Abushamat? So he presented himself before the Caliph, who, when he saw him, bestowed upon him a magnificent robe of honour, appointed him his boon-companion, and assigned him a monthly salary of a thousand pieces of gold; and Aladdin continued with him as his boon-companion. And it happened again that he was sitting one day in his place according to his custom, in the service of the Caliph, when an Emir came up into the court with a sword and shield, and said, O Prince of the Faithful, may thy head long survive the Reis-el-sittein; for he hath died this day. And the Caliph gave orders to bring a robe of honour for Aladdin Abushamat, and appointed him Reis-el-sittein in the place of the deceased. The latter had no son nor daughter nor wife; so Aladdin went down and put his hand upon his wealth; and the Caliph said to him, Inter him, and take all that he hath left of wealth and male slaves and female slaves and eunuchs. Then the Caliph shook the handkerchief, and the court dispersed; and Aladdin departed, with the officer Ahmad El-Denef, the officer of the right division of the Caliph's guard, attended by his forty followers, by his stirrup, on the right; and on his left, Hassan Shuman, the officer of the left division of the Caliph's guard, together with his forty followers. And Aladdin looked towards the officer Hassan Shuman, and his followers, and said to them, Be ye intercessors with Ahmad El-Denef, that he may accept me as his son by a covenant before God. And he accepted him, and said to him, I and my forty followers will walk before thee to the court every day.

After this, Aladdin continued in the service of the Caliph for many days. And it happened that he descended from the court one day, and went to his house, and, having dismissed Ahmad El-Denef and his attendants, seated himself with his wife Zobeide, who, after she had lighted the candles, went into an adjoining chamber: and while he was sitting in his place, he heard a great

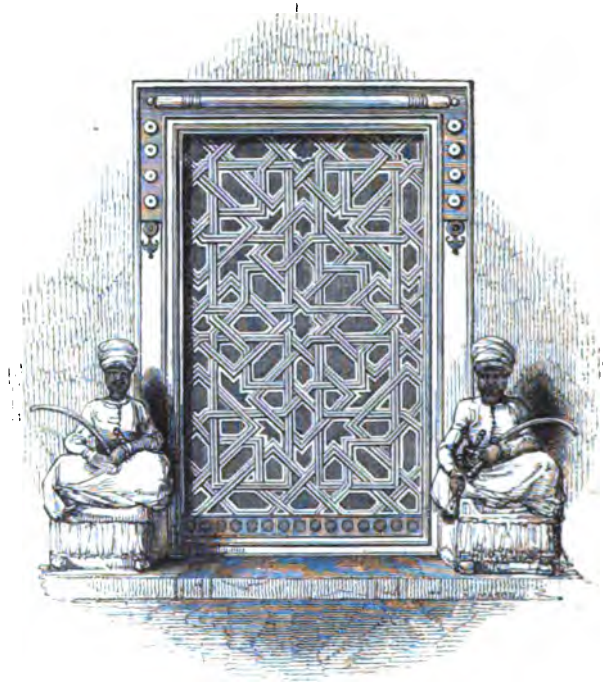
cry. He therefore arose quickly to see who it was that cried, and beheld, in the person from whom the sound proceeded, the form of his wife Zobeide, lying extended upon the floor; and he put his hand upon the bosom of the prostrate damsel, and found her dead. Her father's house was opposite to that of Aladdin, and he (the father) also heard her cry: so he came, and said to her husband, What is the matter, O my master Aladdin? The latter replied, May thy head, O my father, long survive thy daughter Zobeide: but now, O my father, we must pay respect to the dead by its burial. And when the following morning came, they interred the damsel's body; and Aladdin and the father of Zobeide consoled each other. Aladdin put on the apparel of mourning, separated himself from the court, and continued with weeping eye and mourning heart.

So the Caliph said to Giafar, O Vizier, what is the reason of Aladdin's absenting himself from the court? The Vizier answered him, O Prince of the Faithful, he is mourning for his wife Zobeide, and engaged in receiving the visits of consolation for her loss. Upon this the Caliph said, It is incumbent on us to console him. And the Vizier replied, I hear and obey. The Caliph therefore descended with Giafar and some of the household attendants, and they mounted, and repaired to the house of Aladdin. And as he was sitting, lo, the Caliph and the Vizier and their attendants approached him; whereupon he arose to meet them, and kissed the ground before the Caliph, who said to him, May God compensate thee happily! Aladdin replied, May God prolong thy life to us, O Prince of the Faithful! And the Caliph said, O Aladdin, what is the reason of thy separating thyself from the court? He answered, My mourning for my wife Zobeide, O Prince of the Faithful. The Caliph replied, Dispel anxiety from thy mind; for she hath departed to receive the mercy of God (whose name be exalted!), and mourning will never avail thee aught. But Aladdin said, I will not cease to mourn for her until I die and they bury me by her. The Caliph rejoined, Verily with God is a compensation for every loss, and neither stratagem nor wealth will save one from death. Divinely gifted was he who said,—

Every son of woman, though he be long preserved, must one day be carried upon the carving bier.
How then shall he on whose cheeks the dust is to be placed find diversion or delight in life?

—And when he had made an end of consoling him, he charged him that he should not separate himself from the court, and returned.

Aladdin then passed the night, and when the morning came, he mounted, and repaired to the court, and, going in to the Caliph, kissed the ground before him. And the Caliph raised himself to him slightly from the throne, welcoming him and saluting him; and after he had desired him to take the place belonging to him, he said to him, O Aladdin, thou art my guest this night. Then the Caliph took him into his palace, and called a slave-girl named Kout elkuloub, and said to her, Aladdin had a wife whose name was Zobeide, and she used to divert him from anxiety and grief; but she hath departed to receive the mercy of God (whose name be exalted!), and I desire that thou gratify his ears by a performance on the lute, of the most admirable kind, in order that he may be diverted from anxiety and sorrows. So the damsel performed an admirable piece of music; and the Caliph said, What sayest thou, O Aladdin, of the voice of this slave-girl?—Verily, he answered, Zobeide had a better voice than hers; but she is eminently skilled in playing on the lute; for she would make a rock to dance. And the Caliph said to him, Hath she pleased thee? He answered him, She hath pleased me, O Prince of the Faithful. Then said the Caliph, By my head, and by the tombs of my ancestors, verily she is a present from me unto thee, with her female slaves also. And Aladdin imagined that the Caliph was jesting with him. But when the Caliph arose in the morning, he went to his slave-girl Kout elkuloub, and said to her, I have made thee a present to Aladdin. And she rejoiced at this; for she had seen him and loved him. He then went from the pavilion of the palace to the council-chamber, and, having summoned the porters, said to them, Remove the goods of Kout elkuloub, and put her in the litter, and convey her together with her female slaves to the house of Aladdin. So they conveyed her with her female slaves and her goods to the house, and conducted her into the pavilion. And the Caliph remained sitting in the hall of judgment



Two Eunuchs at Aladdin's Door.

until the close of the day, when the court broke up, and he retired to his pavilion.

Now as to Kout elkuloub, when she had entered the pavilion of Aladdin, with her female slaves, who were forty in number, and the eunuchs also, she said to two of the eunuchs, One of you two shall sit on a chair on the right of the door, and the other shall sit on a chair on the left of it; and when Aladdin cometh, kiss his hands, and say to him, Our mistress Kout elkuloub requesteth thy presence in the pavilion; for the Caliph hath given her to thee, together with her female slaves. And they replied, We hear and obey. They then did as she commanded them. So when Aladdin arrived, he found the two eunuchs of the Caliph sitting at the door, and he wondered at the event, saying within himself, Perhaps this is

not my house; or if it be, what hath occurred? And when the eunuchs saw him, they rose to him, and kissed his hands, and said, We are of the dependants of the Caliph, and the slaves of Kout el-kuloub, and she saluteth thee, and saith to thee, that the Caliph hath given her to thee, together with her female slaves, and she requesteth thy company. Aladdin, however, replied, Say to her, Thou art welcome; but as long as thou art in his abode, he will not enter the pavilion in which thou residest; for it is not fit that what hath belonged to the master should become the property of the servant:—and say to her, What was the amount of thy daily expenditure with the Caliph? They therefore went up to her, and said to her as he desired them; and she replied, A hundred pieces of gold each day. So he said to himself, I have no need of the Caliph's giving to me Kout elkuloub, that I should expend in this manner upon her; but I have no means of avoiding this.

She then remained in his abode many days, he assigning to her daily a hundred pieces of gold, until he absented himself one day from the court; whereupon the Caliph said, O Vizier Giafar, I gave not Kout elkuloub to Aladdin but that she might divert him from mourning for his wife; and what is the cause of his absenting himself from us? The Vizier answered, O Prince of the Faithful, he hath spoken truth who hath said, Whoso findeth his friends, forgetteth his mere acquaintances. The Caliph, however, replied, Probably nothing hath caused him to absent himself from us save some event that rendereth him excusable; but we will visit him.—Now, some days before this, Aladdin had said to the Vizier, I complained to the Caliph of the grief that I suffered for the loss of my wife Zobeide the lute-player, and he gave to me Kout elkuloub. And the Vizier said, If he did not love thee, he had not given her to thee, And hast thou visited her, O Aladdin?—He answered, No, by Allah; nor do I know the difference between her height and breadth.—And why so? said the Vizier. Aladdin answered, O Vizier, what is suited to the master is not suited to the servant.—Then the Caliph and Giafar disguised themselves, and went to visit Aladdin; and they proceeded without stopping until they went in to him; whereupon he recognised them, and arose, and kissed the Caliph's hands. And when the Caliph saw him, he found the impress of

mourning upon his countenance: so he said to him, O Aladdin, what is the cause of this mourning which thou sufferest? Hast thou not visited Kout elkuloub?—O Prince of the Faithful, he answered, what is suited to the master is not suited to the servant; and verily to the present time I have not visited her, nor do I know the difference between her height and her breadth: therefore quit me of her. The Caliph said, I desire an interview with her, that I may ask her respecting her state. And Aladdin replied, I hear and obey, O Prince of the Faithful. The Caliph therefore went in to her; and when she beheld him, she arose, and kissed the ground before him; and he said to her, Hath Aladdin visited thee? She answered, No, O Prince of the Faithful: I sent to invite him; but he would not. And the Caliph gave orders for her return to the palace, and said to Aladdin, Absent not thyself from us. And he then went back to his palace.

So Aladdin passed that night, and in the morning mounted and repaired to the court, and seated himself in the place of the Reis-el-sittein. And the Caliph ordered the Treasurer to give to the Vizier Giafar ten thousand pieces of gold. He therefore gave him that sum; and the Caliph said to the Vizier, I require of thee that thou go down to the market of the female slaves, and that thou purchase a slave-girl for Aladdin with the ten thousand pieces of gold. And the Vizier obeyed the command of the Caliph. He went down, taking with him Aladdin, and proceeded with him to the market of the female slaves.

Now it happened this day, that the Judge of Bagdad, who held his office by the appointment of the Caliph, and whose name was the Emir Kaled, went down to the market for the purpose of buying a slave-girl for his son; and the cause was this. He had a wife named Katoun, and he had by her a son of foul aspect, named Habazlam Bazaza, who had attained to the age of twenty years and knew not how to ride on horseback. But his father was bold, valiant, stout in defence, one who was practised in horsemanship, and who waded through the seas of night. And his mother said to his father, I desire that we marry him; for he is now of a fit age. The Emir, however, replied, He is of foul aspect, of disgusting odour, filthy, hideous: no woman will accept him. So she said, We will buy

for him a slave-girl.—And it happened in order to the accomplishment of an event which God (whose name be exalted !) had decreed, that on the same day on which the Vizier and Aladdin went down to the market, the Emir Kaled, the Judge, went thither also, with his son Habazlam Bazaza. And while they were in the market, lo, there was a slave-girl endowed with beauty and loveliness, and justness of stature, in the charge of a broker; and the Vizier said, Consult, O broker, respecting a thousand pieces of gold for her. But the broker passed with her by the Judge, and Habazlam Bazaza beholding her, the sight drew from him a thousand sighs, and he was enamoured of her, and love of her took entire possession of him; so he said, O my father, buy for me this slave-girl. The Judge therefore called the broker, and asked the slave-girl her name. She answered him, My name is Jasmin. And the Judge said to his son, O my son, if she please thee, bid higher for her. Accordingly he said, O broker, what price hath been offered thee? The broker answered, A thousand pieces of gold. And Habazlam Bazaza said, let her be mine for a thousand and one pieces of gold. So the broker went to Aladdin, and he bid for her two thousand; and every time that the son of the Judge bid one piece of gold more, Aladdin bid a thousand. And the son of the Judge was enraged at this, and said, O broker, who outbiddeth me in the price of the slave-girl? The broker answered him, The Vizier Giafar desireth to buy her for Aladdin Abushamat. And at last Aladdin bid for her ten thousand pieces of gold; whereupon her master gave him his assent, and received her price; and Aladdin took her, and said to her, I emancipate thee for the sake of God, whose name be exalted! He then wrote his contract of marriage to her, and repaired with her to the house.

The broker returned with his brokerage; and the son of the Judge called him and said to him, Where is the slave-girl? He answered him, Aladdin hath purchased her for ten thousand pieces of gold, and hath emancipated her, and written his contract of marriage to her. And upon this the young man was incensed; his sighs were many, and he returned to the house in a state of infirmity in consequence of his love for the damsel, and threw himself upon the bed. He abstained from food, and his love and desire

were excessive. So when his mother saw him in this state of debility, she said to him, Allah preserve thee, O my son! What is the cause of thine infirmity?—He answered, Buy me Jasmin, O my mother. And his mother said, When the seller of sweet-scented flowers passeth by, I will buy for thee a pannier full of jasmine. He replied, What I mean is not the jasmine that people smell; but a slave-girl whose name is Jasmin, whom my father would not buy for me. So she said to her husband, Why didst thou not buy for him this slave-girl? He answered her, What is suited to the master is not suited to the servant; and I have no power to take her; for none purchased her but Aladdin, the Reis-el-sittein.

In consequence of this, the illness of the young man so increased that he abandoned sleep and food; and his mother bound her head with the kerchiefs of mourning. And while she was sitting in her house, mourning for her son, lo, an old woman came in to her. She was the mother of Ahmad Kamakim the arch thief; and this arch thief used to break through a middle-wall, and to scale an upper one, and steal the kohl from the eye. He was distinguished by these abominable practices in the beginning of his career. Then they made him chief of the watch, and he stole a sum of money, and was discovered in consequence: the Judge came upon him suddenly, and took him and led him before the Caliph, who gave

Ahmad Kamakim the Arch Thief.

orders to slay him in the place of blood. But he implored the protection of the Vizier, whose intercession the Caliph never rejected; and he interceded for him. The Caliph said to him, How is it that thou intercedest for a viper, noxious to mankind? But he replied, O Prince of the Faithful, imprison him; for he who built the first prison was a wise man, since the prison is the sepulchre of the living, and a cause of the exultation of the enemies over those who are confined in it. And upon this the Caliph gave orders to put him in chains, and they engraved upon his chains, Appointed to remain until death: they shall not be loosed but on the bench of the washer of the dead. And they put him chained in the prison.

Now his mother used to frequent the house of the Emir Kaled,

Ahmed Kamakim in Prison.

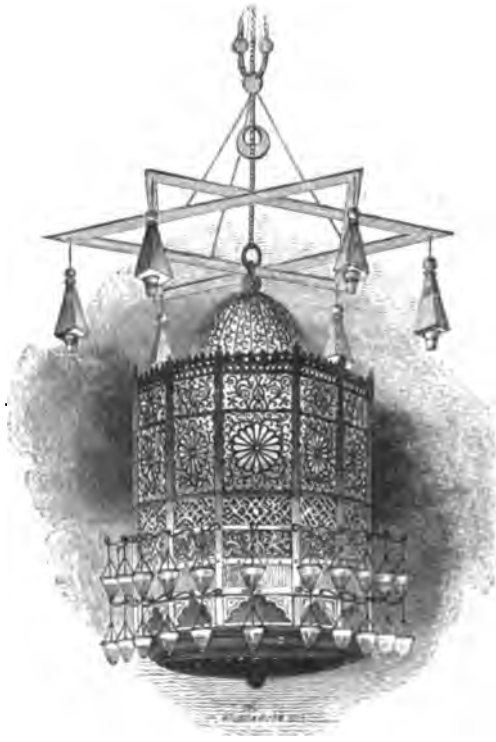
the Judge, and to go in to her son in the prison, and say to him, Did I not say to thee, Repent of unlawful deeds? And he used to reply, God decreed this to befall me: but, O my mother, when thou goest in to the wife of the Judge, induce her to intercede for me with him. And when the old woman went in to the Judge's wife, and found her with her head bound with the kerchiefs of mourning, she said to her, Wherefore art thou mourning? She answered, For the loss of my son Habazlam Bazaza. And the old woman said, Allah preserve thy son! What hath befallen him?—The wife of the Judge, therefore, related to her the story. And upon this the old woman said, What sayest thou of him who will achieve an extraordinary feat by which thy son shall be preserved? And what wouldst thou do? said the Judge's wife. The old woman answered, I have a son named Ahmad Kamakim the arch thief, and he is chained in the prison, and on his chains are engraved the words, Appointed to remain until death. Do thou, therefore, attire thyself in the most magnificent apparel that thou hast, and adorn thyself in the best manner: then present thyself before thy husband with a cheerful and smiling countenance, and say to him, When a man requireth aught of his wife, he importuneth her until he obtaineth it from her; but if the wife require aught of her husband, he will not perform it for her. And he will say to thee, What is it that thou wantest? And do thou answer, When thou hast sworn, I will tell thee. But if he swear to thee by his head, or by Allah, say to him, Swear by thy divorce from me. And when he hath sworn to thee by divorce, do thou say to him, Thou hast, in the prison, a Mukaddam named Ahmad Kamakim, and he hath a poor mother, who hath had recourse to me, and urged me to conciliate thee, saying to me, Induce him to intercede for my son with the Caliph, that my son may repent, and thy husband will be recompensed. And the Judge's wife replied, I hear and obey.

Accordingly, when the Judge came to his wife, she addressed him with the words which the old woman had dictated; and he swore to her by the oath of divorce. And on the following morning he performed the morning-prayers, and, going to the prison, said, O Ahmad Kamakim, O arch thief, wilt thou repent of thy conduct?

Release of Ahmad Kamakim.

He answered, Verily I do turn unto God with repentance, and forsake my sins, and say from my heart and with my tongue, I beg forgiveness of God.—So the Judge released him from the prison, and took him with him to the court, still in his chains. Then advancing towards the Caliph, he kissed the ground before him; whereupon the Caliph said to him, O Emir Kaled, what dost thou desire? And he led forward Ahmad Kamakim, swinging his arms in the chains as he advanced, before the Caliph, who, on seeing him, said, O Kamakim, art thou still alive?—O Prince of the Faithful, he answered, verily the life of the wretch is protracted. And the Caliph said, O Emir Kaled, for what purpose hast thou brought him hither? The Judge answered him, Verily he hath a poor, desolate mother, who hath no son but him, and she hath had recourse to thy slave, that he should intercede with thee, O Prince of the Faithful, and beg thee to release him from the chains, and he will repent of his former conduct; and do thou appoint

him head of the watch, as he was at first. Upon this the Caliph said to Ahmad Kamakim, Dost thou repent of thy former conduct? And he answered him, I do turn unto God with repentance, O Prince of the Faithful. And the Caliph gave orders to bring the blacksmith, and he unfastened his chains upon the bench of the washer of the dead. The Caliph then appointed him again head of the watch, and charged him to conduct himself well and uprightly. So he kissed the hands of the Caliph, and descended with the robe of his investiture as head of the watch, and they proclaimed his appointment.



The Golden Lamp

After this, when he had remained some time in his office, his mother went in to the wife of the Judge, and the latter said to her, Praise be to God who hath released thy son from the prison, and that he is at present in health and safety! But now, she added, why dost thou not tell him to contrive some means of bringing the damsel Jasmin to my son Habazlam Bazaza?—The old woman answered, I will tell him. So she departed from her, and went in to her son, whom she found intoxicated; and she said to him, O my son, no one was the cause of thy release from the prison but the wife of the Judge, and she desireth of thee that thou contrive some means of killing Aladdin Abushamat, and that thou bring the damsel Jasmin to her son Habazlam Bazaza. He replied, This will be the easiest of things. I must contrive some means this night.—Now that night was the first of the new month, and it was the custom of the Prince of the Faithful to pass it with the lady Zobeide, for the purpose of emancipating a female slave or a mamlouk, or with some similar intention. And it was his habit to take off the royal apparel, and to leave the rosary and the dagger and the royal signet, putting them all upon the chair in the sitting-room. The Caliph had also a lamp of gold, to which were attached three jewels disposed upon a gold wire; and that lamp was dear in his estimation. He charged the eunuchs with the care of the suit of apparel, and the lamp, and the rest of the things, and entered the private apartment of the lady Zobeide. Then Ahmad Kamakim waited until the night was half spent, and Canopus shone, and mankind slept, and the Creator covered them with the curtain of darkness; when he drew his sword and took it in his right hand, and took his grappling instrument in his left, and, approaching the Caliph's sitting-room, fixed his scaling-ladder. He threw his grappling instrument upon the sitting-room, and it caught hold upon it, and he mounted the ladder, ascended to the roof, lifted up the trap-door of the saloon, and descended into it, and found the eunuchs sleeping; and he administered some bhang to them, took the Caliph's suit of apparel, with the rosary and the dagger, and the handkerchief and the signet, and the lamp that was adorned with jewels, and descended by the same way by which he had made his ascent. He then repaired to the house of Aladdin Abushamat, who was this night occupied

Ahmed Kamakim depositing the stolen Articles.

with the Sultan's wedding-festivities, and who had retired to her. And Ahmed Kamakim the arch thief descended into Aladdin's saloon, pulled up a slab of marble in its floor, and, having dug a hole beneath it, deposited there some of the things that he had stolen, retaining the rest in his possession. After this, he cemented the marble slab with gypsum as it was before, and descended by the way he had ascended, and said within himself, I will sit and get drunk, and put the lamp before me, and drink the cup by its light. He then returned to his house.

Now when the morning came, the Caliph went into the saloon (his sitting room), and found the eunuchs stupified with bhang. So he awoke them, and, putting his hand upon the chair, he found not the suit of apparel nor the signet, nor the rosary nor the dagger, nor the handkerchief nor the lamp; whereupon he was violently enraged, and put on the apparel of anger, which was a suit of red, and seated himself in the council-chamber. And the Vizier advanced, and, having kissed the ground before him, said, May God avert evil from the Prince of the Faithful! O Vizier, replied the Caliph, the evil is enormous. And the Vizier said to him, What hath occurred? The Caliph therefore related to him all that had happened. And, lo, the Judge came up, with Ahmad Kamakim the arch thief by his stirrup, and found the Caliph in an excessive rage. And when the Caliph saw the Judge he said to him, O Emir Kaled, what is the state of Bagdad? He answered, Safe and secure. The Caliph replied, Thou liest.—How so, O Prince of the Faithful? said the Judge. And the Caliph explained to him the affair, and said to him, I require thee to bring to me all those things. The Judge replied, O Prince of the Faithful, the worms of the vinegar are of it and in it; and a stranger can never obtain access to this place. But the Caliph said, If thou bring me not these things I will put thee to death. So the Judge replied, Before thou slay me, slay Ahmad Kamakim the arch thief; for none knoweth the robber and the traitor but the Chief of the watch. And upon this, Ahmad Kamakim said to the Caliph, Accept my intercession for the Judge, and I will be responsible to thee for the thief, and I will trace him until I discover him: but give me two persons on the part of the Cadi, and two on the part of the Judge; for he who did this deed feareth not thee, nor doth he fear the Judge nor any one else. And the Caliph replied, Thou shalt have what thou hast desired; but the search shall be first made in my palace, and then in the palace of the Vizier, and in that of the Reis el-sittein.—Thou hast spoken rightly, O Prince of the Faithful, said Ahmad Kamakim: probably he who did this deed is one who hath been brought up in the palace of the Prince of the Faithful, or in the palace of one of his chief officers. And the Caliph said, By my head, whosoever shall appear to have done this deed shall surely be slain, though he be my son!

Then Ahmad Kamakim took what he desired, and received a written order authorizing him to force his entrance into the houses, and to search them. Accordingly he went down, having in his hand a rod, one third of which was of bronze, and one third of copper, and one third of iron; and he searched the palace of the Caliph, and that of the Vizier Giafar, and went about to the houses of the chamberlains and lieutenants, until he passed by the house of Aladdin Abushamat. And when Aladdin heard the clamour before his house, he arose from the presence of Jasmin his wife, and descending, opened the door; whereupon he found the Judge in the midst of a tumult. So he said to him, What is the matter, O Emir Kaled? The Judge therefore related to him the whole affair; and Aladdin said, Enter my house and search it. The Judge replied, Pardon, O my master: thou art surnamed Faithful; and God forbid that the Faithful should become treacherous. But Aladdin said, My house must be searched. The Judge therefore entered, and the Cadies and the witnesses; and Ahmad Kamakim, advancing to the floor of the saloon, came to the slab of marble beneath which he had buried the stolen things; when he let fall the rod upon the slab with violence, and the marble broke, and lo, something shone beneath it; whereupon the Chief exclaimed, In the name of Allah! Wonderful is Allah's will! Through the blessing attendant upon our coming, a treasure hath opened unto us! Let me descend into this hoarding place, and see what is in it.—And the Cadi and witnesses looked into this place, and found the stolen things. So they wrote a paper stating that they had found the things in the house of Aladdin, and, after they had put their seals upon the paper, commanded to seize Aladdin; and they took his turban from his head, and registered all his wealth and property.

Ahmad Kamakim the arch thief then seized the damsel Jasmin, and gave her to his mother, saying to her, Deliver her to Katoun, the wife of the Judge. The old woman therefore took Jasmin, and went in with her to the Judge's wife; and when Habazlam Bazaza saw her, vigour returned to him, and he arose, instantly, rejoicing excessively, and approached her. But she drew a dagger from her girdle, and said to him, Retire from me, or I will kill thee and kill myself! His mother Katoun exclaimed, O impudent wench,

suffer my son to take thee as his wife! O brutish woman, said Jasmin, by what code is it allowed a woman to marry two husbands; and what shall admit the dogs to the abode of the lions?—So the young man's desire increased, passion and distraction enfeebled him, and he again relinquished food, and took to the pillow. The wife of the Judge said to Jasmin, O impudent wench, how is it that thou causest me to sorrow for my son? Thou shalt surely be punished, and as to Aladdin, he will inevitably be hanged.—But Jasmin replied, I will die in my love for him. And upon this, the wife of the Judge arose, and pulled off from her the ornaments and silken apparel that were upon her, and, having clad her in drawers of canvas and a shirt of hair-cloth, sent her down into the kitchen, and made her one of the menial slave-girls, and said to her, Thy recompense shall be that thou break up the wood and peel the onions and put the fire under the cooking-pots. Jasmin replied, I will consent to every kind of torment, but I will not consent to see thy son. God, however, moved the hearts of the female slaves with sympathy for her, and they worked in her stead in the kitchen.—Such was the case of Jasmin.

As to Aladdin, they took him, together with the articles belonging to the Caliph, and proceeded with him until they arrived at the council-chamber; and while the Caliph was sitting upon the throne, lo, they came up with Aladdin and the stolen things, and the Caliph said, Where did ye find them? They answered him, In the midst of the house of Aladdin Abushamat. And upon this the Caliph was enraged, and he took the things, but found not among them the lamp: so he said, O Aladdin, where is the lamp? He answered, I have not stolen nor known nor seen, nor have I any information. But the Caliph said to him, O traitor, how is it that I draw thee near unto me and thou rejectest me, and that I confide in thee and thou actest towards me with treachery? And he gave orders to hang him. The Judge therefore descended with him, and the crier proclaimed before him, This is the recompense, and the smallest recompense, of him who acteth treacherously towards the orthodox Caliphs! And the populace collected at the gallows.

Meanwhile, Ahmad El-Denef, the chief of Aladdin, was sitting with his followers in a garden. And as they were seated there in

joy and happiness, lo, a water-carrier, one of those belonging to the court, came in to them, and, kissing the hand of Ahmad El-Denef, said, O my master Ahmad, O Denef, thou art sitting in enjoyment, with the water running beneath thy feet, and hast thou no knowledge of that which hath happened? So Ahmad El-Denef said to him, What is the news? The water-carrier answered, Verily thy son by a covenant before God, Aladdin, they have taken down to the gallows. Upon this, Ahmad El-Denef said, What stratagem hast thou to propose, O Hassan, O Shuman? He answered, Verily, Aladdin is innocent, and this is a plot that hath been practised against him by some enemy.—And what is thy advice? said Ahmad El-Denef.—His deliverance, he answered, shall be accomplished by us, if the Lord will. Then Hassan Shuman repaired to the prison, and said to the jailer, Give us some one who is deserving of being put to death. And he gave him one who was the nearest of men in resemblance to Aladdin Abushamat. And he covered his head, and Ahmad El-Denef took him between him and Ali El-Zebak of Cairo. They had then brought forward Aladdin to hang him; and Ahmad El-Denef advanced, and put his foot upon the foot of the executioner. The latter therefore said to him, Give me room, that I may perform my office.—And Ahmad El-Denef replied, O accursed, take this man, and hang him in the place of Aladdin Abushamat; for he is unjustly accused, and we will ransom Ishmael with the ram. So the executioner took that man, and hanged him instead of Aladdin.

Then Ahmad El-Denef and Ali El-Zebak of Cairo took Aladdin and repaired with him to the saloon of Ahmad El-Denef, and Aladdin said to Ahmad, May God recompense thee well, O my chief. But Ahmad El-Denef said, O Aladdin, what is this deed that thou hast committed? God have mercy upon him who hath said, Whoso confideth in thee, act not treacherously towards him, though thou be a traitor. The Caliph established thee in his court, and surnamed thee the Trusty and the Faithful. How then couldst thou act towards him in this manner, and take his goods? Aladdin replied, By the Most Great Name, O my chief, it was not my deed: I am not guilty of it; nor do I know who did it. So Ahmad El-Denef said, Verily none committed this deed except a manifest

ho committeth a deed will be requited for it: but,
canst no longer reside in Bagdad; for Kings do
one object for another, and great is the fatigue of
ey are in quest. Whither shall I go, O my chief?
will conduct thee, answered Ahmad El-Denef, to
it is a blessed place, and its threshold is green, and
eable. To this Aladdin replied, I hear and obey,
nd Ahmad El-Denef said to Hassan Shuman, Be
e Caliph inquire respecting me, answer, He is gone
through the provinces.

Aladdin, and went forth from Bagdad, and they
ut stopping until they arrived at the vineyards and
they found two Jews, of the Caliph's collectors of
nted on two mules; and Ahmad El-Denef said to
he fee for watching.—On what account, said they,
e the fee for watching? He answered them, I am
f this valley. And upon this, each of them gave
pieces of gold. After which, Ahmad El-Denef
aving taken the two mules, he mounted one of them,
unted the other, and they proceeded to the city of
hey put the mules in a Khan, and passed the night
n the morning came, Aladdin sold his mule, and

The two slain Jews.

charged the door-keeper with the care of the mule of Ahmad El-Denef. Then embarking in a ship in the harbour of Ayas, they proceeded to Alexandria. And Ahmad El-Denef landed with Aladdin, and they walked to the market; and lo, a broker was crying for sale a shop, within which was a suite of rooms, announcing the sum bidden to be nine hundred and fifty; whereupon Aladdin said, Let them be mine for a thousand. And the seller assented to his offer for the property, which belonged to the government- treasury; and Aladdin received the keys, and, opening the shop and the suite of rooms, found the latter spread with carpets, &c., and furnished with cushions. He saw there also a magazine containing sails and masts and ropes and chests, and leather bags full of beads and shells, and stirrups and battle-axes and maces and knives and scissors, and other things; for its owner was a dealer in second-hand goods. So Aladdin seated himself in the shop, and Ahmad El-Denef said to him, O my son, the shop and the suite of rooms and what they contain have become thy property: sit therefore in the shop, and sell and buy; and be not displeased; for God (whose name be exalted!) hath blessed commerce. And he remained with him three days, and on the fourth day he took leave of him, saying to him, Continue in this place until I shall have gone and returned to thee with news of thy safety from the Caliph, and seen who hath practised this plot against thee. He then set forth on his voyage, and proceeded until he arrived at Ayas, when he took the mule from the Khan, and went on to Bagdad, and, meeting with Hassan Shuman and his followers, he said to him, O Hassan, hath the Caliph inquired respecting me?—No, answered Hassan; nor hast thou occurred to his mind.

After this, Ahmad El-Denef continued in the service of the Caliph, and endeavoured to learn news [respecting the case of Aladdin]. And he saw the Caliph look towards the Vizier Giafar one day, saying to him, See, O Vizier, how Aladdin hath acted towards me. The Vizier replied, O Prince of the Faithful, thou hast recompensed him with hanging, and hath not his recompense deen accomplished upon him?—O Vizier, rejoined the Caliph, I desire to go down and see him hanging. And the Vizier said, Do as thou wilt, O Prince of the Faithful. So the Caliph went down,

accompanied by the Vizier Giafar, and proceeded to the gallows, and, raising his eyes, he saw that the body which was hanging there was not that of Aladdin, the Trusty and the Faithful. He said therefore, O Vizier, this is not Aladdin.—How knowest thou, said the Vizier, that it is not he? The Caliph answered, Aladdin was short, and this is tall. The Vizier replied, a person when hanged becomes lengthened. The Caliph then said, Aladdin was fair, and the face of this person is black. But the Vizier replied, Knowest thou not, O Prince of the Faithful, that death is followed by blackness? And the Caliph gave orders to take down the body from the gallows; and when they had done so, he found written upon the heels of the corpse the names of the first two Caliphs;* whereupon he said, O Vizier, Aladdin was a Sunnee, and this was a Heretic. So the Vizier replied, Extolled be the perfection of God, who is omniscient with respect to the things that are hidden from the senses! We know not whether this be Aladdin or some other person.—The Caliph then gave orders to bury the body, and they buried it; and Aladdin became utterly forgotten.

Now as to Habazlam Bazaza, the son of the Judge, his passion and desire were protracted until he died; and they interred him. And as to the damsel Jasmin, when she had accomplished her time of nine months after her marriage to Aladdin, she gave birth to a male child, like the moon. The female slaves said to her, What wilt thou name him? And she answered, Were his father living he had named him, but I will name him Aslan. She nursed him two successive years, and weaned him; and he crawled and walked. And it happened that his mother was occupied with the service of the kitchen one day, and the boy walked forth, and seeing the stairs of the upper rooms, he went up them. The Emir Kaled, the Judge, was sitting there; and he took him and seated him in his lap, extolling the perfection of his Lord in respect of that which He had created and formed; and he looked at his face, and saw that he was the nearest of beings in resemblance to Aladdin Abushamat. Then his mother Jasmin searched for him, but found him not; so

* The Shiaks, who are considered as Heretics by the Sunnees, are said to write the names of the first Caliphs under their feet, that they may be trodden upon, in token of detestation.

Emir Kaled and the Child Aslan.

she went up into the upper room, and beheld the Emir Kaled sitting with the child playing in his lap; God having instilled an affection for the boy into the heart of the Emir. And the child looked aside, and, seeing his mother, would have thrown himself upon her; but the Emir Kaled held him tightly in his lap, and said to his mother, Come hither, O slave-girl. And when she had come, he said to her, Whose son is this child? She answered him, This is my son, and the darling of my heart.—And who, said he, is his father? She answered, his father was Aladdin Abushamat; but now he hath become thy son. The Emir replied, Aladdin was a traitor. But she said, Allah preserve him from the imputation of treachery! Allah forbid that it should ever be said that the Faithful was a traitor! And he said to her, when this boy groweth up, and saith to thee, Who is my father?—do thou answer him, Thou art the son of the Emir Kaled, the Judge, the Chief of the Police. So she

replied, I hear and obey.—Then the Emir Kaled circumcised the boy, and educated him carefully, and brought him a professor of religion and law, skilled in caligraphy, who taught him the arts of writing and reading; and he read the Coran the first and second times, and recited the whole of it; and as he grew up he used to say to the Emir Kaled, O my father. The Judge also used to exercise his followers in the horse-course, collect the horsemen, and descend and teach the youth the different modes of battle, and thrusting and striking, until he became accomplished in horsemanship, acquired courage, attained the age of fourteen years, and gained the rank of an Emir.

After this it happened that Aslan met one day with Ahmad Kamakim the arch thief, and they became companions. And Aslan followed him to the tavern, and lo, Ahmad Kamakim took forth the lamp ornamented with jewels, which he had taken from the things belonging to the Caliph, and, placing it before him, drank the cup by its light, and intoxicated himself; and Aslan said to him, O my master, give me this lamp. He replied, I cannot give it thee.—Why so? said Aslan. He answered, Because lives have been lost on account of it? Aslan therefore said, What life hath been lost on account of it? And Ahmad Kamakim answered him, There was a person who came to us here and was made Reis el-sittein, named Aladdin Abushamat, and he died on account of this lamp.—And what is his story? said Aslan, and what was the cause of his death? Thou hadst a brother, answered Ahmad Kamakim, named Habazlam Bazaza; and when he attained a fit age for marriage, his father desired to purchase for him a slave-girl.—Then Ahmad Kamakim proceeded, and acquainted him with the story from beginning to end, informing him of the illness of Habazlam Bazaza, and of the unmerited fate of Aladdin. So Aslan said within himself, Probably that damsel is Jasmin, my mother, and none was my father but Aladdin Abushamat. And the youth Aslan went forth from him sorrowful, and he met Ahmad El-Denef, who, when he saw him, exclaimed, Extolled be the perfection of Him unto whom none is like! Upon this, Hassan Shuman (being with him) said to him, O my chief, at what dost thou wonder? He answered, At the form of this youth Aslan; for he is the nearest of mankind in resemblance to Aladdin Abushamat. And he called him, saying, O Aslan!

And Aslan having answered him, he said, What is the name of thy mother? He answered, She is named the slave-girl Jasmin. So Ahmad El-Denef said to him, O Aslan, be of good heart and cheerful eye; for none was thy father but Aladdin Abushamat: but, O my son, go in to thy mother and ask her respecting thy father. And he replied, I hear and obey. Accordingly he went in to his mother and asked her, and she answered him, Thy father is the Emir Kaled. But he replied, None was my father but Aladdin Abushamat. And his mother wept, and said to him, Who acquainted thee with this, O my son? He answered, The Chief Ahmad El-Denef. She therefore related to him all that had happened, and said to him, O my son, the truth hath appeared, and falsity is withdrawn; and know that thy father was Aladdin Abushamat. None, however, reared thee but the Emir Kaled, and he adopted thee. And now, O my son, when thou meetest with Ahmad El-Denef, say to him, O my chief, I conjure thee by Allah that thou take my revenge for me upon him who killed my father, Aladdin Abushamat.

So he went forth from her to Ahmad El-Denef, and kissed his hand; and Ahmad El-Denef said, What dost thou want, O Aslan? He answered, I have known of a certainty that my father was Aladdin Abushamat, and I request of thee that thou take my revenge for me upon him who killed him. Ahmad El-Denef said, Who killed thy father? And Aslan answered him, Ahmad Kamakim the arch thief.—And who, said Ahmad El-Denef, acquainted thee with this? The youth answered, I saw in his possession the lamp ornamented with jewels that was lost with the other things belonging to the Caliph, and I said to him, Give me this lamp:—but he would not; and he replied, Lives have been lost on account of this. He told me also that he was the person who descended into the chamber of the Caliph and stole the things, and that he deposited them in the house of my father.—Upon this Ahmad El-Denef said to him, When thou seest the Emir Kaled attiring himself in the apparel of war, say to him, Clothe me like thyself. And when thou goest up with him, and performest some feat of valour before the Prince of the Faithful, the Caliph will say to thee, Request of me what thou desirest, O Aslan. Thou shalt then reply, I request of thee that thou avenge my father for me upon him who killed him.

The Caliph thereupon will say to thee, Thy father is living, and he is the Emir Kaled the Judge. And thou shalt reply, Verily my father was Aladdin Abushamat; and Kaled the Judge hath a claim upon me only for his having reared me. Acquaint him also with all that hath happened between thee and Ahmad Kamakim the arch thief; and say to him, O Prince of the Faithful, give orders to search him, and I will produce the lamp from his pocket.—So Aslan replied, I hear and obey.

He then went forth, and found the Emir Kaled preparing himself to go up to the court of the Caliph, and he said to him, I would that thou clothe me with the apparel of war like thyself, and take me with thee to the Caliph's court. And he clad him, and took him to the court. The Caliph then went down with the troops, without the city, and they pitched the pavilions and tents, and the ranks were formed, and they proceeded to play with the ball and the goff-stick, one of the horsemen striking the ball with the goff-stick and another striking it back to him. Now there was among the troops a spy, who had been incited to kill the Caliph; and he took the ball and struck it with the goff-stick, aiming it at the face of the Caliph. But lo, Aslan warded it off from the Caliph, and smote with it him who had impelled it, and it struck him between the shoulders; whereupon he fell on the ground; and the Caliph exclaimed, God bless thee, O Aslan! They then alighted from the backs of their horses, and seated themselves upon the chairs, and the Caliph gave orders to bring the man who had struck the ball at him. And when he was brought before him, he said to him, Who incited thee to do this deed; and art thou an enemy or a friend? He answered, I am an enemy, and I was purposing to kill thee.—For what reason? said the Caliph. Art thou not a Mahometan?—No, he answered; but I am a heretic. So the Caliph gave the order to put him to death.

And he said to Aslan, Request of me what thou desirest. He therefore replied, I request of thee that thou avenge my father for me upon him who killed him. The Caliph said to him, Thy father is living, and he is standing upon his feet.—Who is my father? said Aslan. The Caliph answered him, The Emir Kaled, the Judge.—O Prince of the Faithful, replied Aslan, he is not my father save in having reared me; and none was my father but

The Spy struck down by Aslan.

Aladdin Abushamat. The Caliph said, Thy father was a traitor. But Aslan replied, O Prince of the Faithful, God forbid it should be said that the Faithful was a traitor! And in what, said he, did he act treacherously towards thee? The Caliph answered, He stole my suit of apparel, and the things that were with it.—O Prince of the Faithful, replied Aslan, God forbid it should be said that my father was a traitor! But O my lord, he added, when thy suit of apparel was lost and returned to thee, didst thou see the lamp brought back to thee also?—The Caliph answered, We found it not. Then said Aslan, I saw it in the possession of Ahmad Kamakim, and begged it of him; but he would not give it me; and he said, Lives have been lost on account of this. And he told me of the illness of Habazlam Bazaza, the son of the Emir Kaled, and his passion for the damsel Jasmin, and his own release from the chains,

and informed me that he was the person who stole the suit of apparel, and the lamp. Do thou, therefore, O Prince of the Faithful, avenge my father for me upon him who killed him.—So the Caliph said, Seize Ahmad Kamakim. And they did so. And he said, Where is the Chief Ahmad El-Denef? He therefore came before him; and the Caliph said to him, Search Kamakim. And he put his hands into his pocket, and took forth from it the lamp ornamented with jewels: whereupon the Caliph said, Come hither, O Traitor. Whence came to thee this lamp?—He answered, I bought it, O Prince of the Faithful. But the Caliph said to him, Whence didst thou buy it; and who could possess himself of such a thing, that he should sell it to thee? They then beat him; and he confessed that he was the person who stole the suit of apparel and the lamp. And the Caliph said to him, Wherefore didst thou these deeds, to destroy Aladdin Abushamat, who was the Trusty and Faithful? And he commanded to seize him, and the Judge also. But the Judge said, O Prince of the Faithful, I am injured. Thou gavest me the order to hang him, and I had no knowledge of this plot; for the thing was contrived by the old woman and Ahmad Kamakim and my wife, and I had no information of it. I implore thy protection, O Aslan!—So Aslan interceded for him with the Caliph. The Prince of the Faithful then said, What hath God done with the mother of this youth? The Judge answered, She is in my house. And the Caliph said, I command that thou order thy wife to attire her in her apparel and ornaments, and to restore her to her rank of a lady, and that thou take off the seals that are upon the house of Aladdin, and give to his son his possessions and wealth. The Judge replied, I hear and obey. And he descended, and gave the orders to his wife, who attired Jasmin in her apparel; and he took off the seals from the house of Aladdin, and gave Aslan the keys.

The Caliph then said, Request of me what thou desirest, O Aslan. Aslan replied, I request that thou unite me with my father. And the Caliph wept, and said, It is most probable that thy father was the person who was hanged, and died; but, by my ancestors, whosoever bringeth me the good news of his being alive, I will give him all that he shall require. So upon this, Ahmad El-Denef advanced, and, having kissed the ground before him, said to him,

Grant me indemnity, O Prince of the Faithful. The Caliph replied, Thou hast indemnity. And Ahmad El-Denef said, I give thee the good news that Aladdin Abushamat, the Trusty and Faithful, is well, and still living. The Caliph said to him, What is it thou assertest? He answered, By thy head, my words are true; for I ransomed him by substituting another, from among such as deserved to be put to death, and conducted him to Alexandria, where I opened for him a shop of a dealer in second-hand goods. So the Caliph said, I require thee to bring him. He replied, I hear and obey. And the Caliph commanded to give him ten thousand pieces of gold, and he departed on his way to Alexandria.

But as to Aladdin Abushamat, he sold all that he had in the shop, excepting a few articles, and a leathern bag. And he shook this bag, and there dropped from it a bead, large enough to fill the hand, attached to a chain of gold, and having five faces, whereon were names and talismans like the tracks made by the creeping of ants. And he rubbed the five faces; but no one answered him. So he said within himself, Probably it is a bead of onyx. He then hung it up in the shop. And lo, a Consul passed along the street, and, raising his eyes, saw the bead hung up; whereupon he seated himself at Aladdin's shop, and said to him, O my master, is this bead for sale? Aladdin answered him, All that I have is for sale. And the Consul said to him, Wilt thou sell it to me for eighty thousand pieces of gold? Aladdin answered, May God open a better way to dispose of it. The Consul then said, Wilt thou sell it for a hundred thousand pieces of gold? And he answered, I sell it thee for a hundred thousand pieces of gold: so pay me the coin. But the Consul replied, I cannot carry the sum; and in Alexandria are robbers and sharpers: do thou therefore come with me to my ship, and I will give thee the price, together with a bale of Angora wool, and a bale of satin, and a bale of velvet, and a bale of broad cloth. So Aladdin arose, and closed the shop, after he had delivered to him the bead; and he gave the keys to his neighbour, saying to him, Keep these keys in thy charge while I go to the ship with this Consul and bring the price of my bead: but if I remain long away from thee, and the chief Ahmad El-Denef who established me in this place come to thee, give him the keys, and acquaint him with this circumstance.

He then repaired with the Consul to the ship; and when he went on board with him, the Consul put him a chair, and seated him upon it, and said, Bring the money. And having paid him the price, and given him the four bales which he had promised him, he said to him, O my master, I desire that thou refresh my heart by taking a mouthful of food, or a draught of water. Aladdin replied, If thou have water, give me to drink. And the Consul gave orders to bring sherbet; and there was bhang in it. So when he had drunk, he fell down on his back. And they took away the chairs, and put by the poles, and loosed the sails, and the wind favoured them until they advanced into the midst of the sea. The Captain then gave orders to bring up Aladdin from the cabin; and they brought him up, and made him smell the antidote of bhang: so he opened his eyes, and said, Where am I? The Captain answered, Thou art here with me, bound and in custody; and hadst thou said again, May God open a better way to dispose of it, —I had increased my offer to thee.—And what, said Aladdin, is thy occupation? He answered, I am a captain, and I desire to take thee to the beloved of my heart.

Now while they were talking, there appeared a ship, on board of which were forty Mahometan merchants; and the Captain attacked them, fixed the grappling irons in their ship, and, boarding her with his men, they plundered her and took her, and proceeded with her to the city of Genoa. The Captain with whom Aladdin was a prisoner then went to a door of a palace, opening upon the sea; and lo, a damsel came down, drawing a veil before her face, and said to him, Hast thou brought the bead and its owner? He answered her, I have brought both. And she said to him, Give me the bead. So he gave it to her. And after this, he returned to the port, and fired the guns to announce his safe return; and the King of the city, becoming acquainted with his arrival, came forth to welcome him, and said to him, How hath been thy voyage? He answered, It hath been very prosperous, and I have captured, in the course of it, a ship containing forty-one Mahometan merchants. The King then said to him, Bring them forth into the port. And he brought them forth in irons, with Aladdin among them; and the King and the Captain mounted and made the prisoners walk

Capture of the Mahometan Ship.

before them until they arrived at the council-chamber, when they seated themselves, and caused the first of the prisoners to be led forward; and the King said to him, Whence art thou, O Mahometan? He answered, From Alexandria. And the King said, O executioner, slay him. The executioner therefore struck him with the sword, and severed his head from his body. Thus was done to the second also and the third, and to their companions successively, until forty had been put to death. Aladdin remained to the last: so he drank their sighs, and he said to himself, The mercy of God be on thee, O Aladdin! Thy life hath expired!—Then the King said, And from what country art thou? He answered, From Alexandria. And the King said, O executioner, strike off his head!

The executioner accordingly raised his hand with the sword, and was about to strike off the head of Aladdin; but lo, an old woman,

of venerable appearance, advanced before the King; whereupon he rose to her, to show her honour; and she said, O King, did I not say to thee, When the Captain cometh with the captives remember to supply the convent with a captive or two to serve in the church? —O my mother, he answered, would that thou hadst come a little earlier: but take this captive that remaineth. And the old woman, looking towards Aladdin, said to him, Wilt thou serve in the church, or shall I suffer the King to slay thee? He answered her, I will serve in the church. So she took him, and, going forth with him from the council-chamber, repaired to the church; and Aladdin said to her, What service am I to perform? She answered, Thou shalt arise early in the morning, and take five mules, and repair with them to the forest, cut dry fire-wood, and break it up, and bring it to the kitchen of the convent. After that, thou shalt take up the carpets, and sweep and wipe the stone and marble pavements, and spread the carpets again as they were. And thou shalt take half an ardebb* of wheat, and sift it, and grind it, and knead it, and make it into cakes for the convent; and thou shalt take a bushel of lentils, and grind them with the hand-mill, and cook them. Then thou shalt fill the tanks of the four fountains with water, and convey it in barrels, and fill three hundred and sixty-six wooden bowls, and crumble the cakes into them, and pour into them some of the lentil-porridge, and take in to each monk or patriarch his bowl.—To this, Aladdin replied, Return me to the King and let him slay me; for death will be easier to me than this work. She said to him, If thou work, and perform the service that is required of thee, thou wilt escape slaughter; and if thou perform it not, I will cause the King to put thee to death. So Aladdin sat full of trouble. And there were in the church ten blind and impotent men, who employed him in the most degraded of services. Then the old woman came, and said to him, Wherefore hast thou not done the work in the church?—How many hands have I, said he, that I should be able to accomplish this work?—Thou fool, she replied, I brought thee not but to work. She then said, Take, O my son, this rod (and it was of brass, with a cross at the top), and

* About two bushels.

go forth into the great thoroughfare-street; and when the Judge of the town approaches thee, say to him, I summon thee to the service of the church. And he will not disobey thee. So make him take the wheat, and sift it and grind it, and pass it through the second sieve, and knead it, and bake cakes of it; and whoever shall disobey thee, beat him, and fear not any one.—So he replied, I hear and obey. He did as she had told him, and ceased not to compel great and small to work, gratuitously, for the space of seventeen years.

After this, as he was sitting in the church, lo, the old woman came in to him, and said to him, Go without the convent.—Whither shall I go? said he. She answered him, Pass this night in a tavern, or in the house of one of thy companions. He said, Wherefore dost thou send me away from the church? And she answered, The beautiful Mary, the daughter of the King John, the King of this city, desireth to pay a visit to the church, and it is not proper that any one should be in her way. So he professed his assent to her order, and arose, pretending to her that he was going out from the church; but he said within himself, I wonder whether the daughter of the King is like our women, or more beautiful than they. I will not go, therefore, until I have gratified myself by the sight of her.—Accordingly he concealed himself in a closet which had a window looking into the church. And while he was looking thence into the church, lo, the daughter of the King approached, and he directed at her a glance which occasioned him a thousand sighs; for he found her to be like the full moon when it appeareth from behind the clouds; and with her was a damsel, to whom she was saying, Thou hast cheered me by thy society, O Zobeide. And Aladdin, looking intently at that damsel, saw that she was his wife Zobeide the lute-player, who (as he supposed) had died. The King's daughter then said to Zobeide, Perform for us now a piece of music on the lute. But Zobeide replied, I will not perform it for thee until thou accomplish for me my desire, and fulfil thy promise to me.—What have I promised thee? said the daughter of the King. Zobeide answered her, Thou promisedst me to reunite me with my husband Aladdin Abushamat, the Trusty and the Faithful. And the King's daughter said to her, O Zobeide, be of good heart and cheerful eye, and perform for us a piece of music as a gratuity

for our union with thy husband Aladdin. So Zobeide said, And where is he?—Verily, answered the King's daughter, he is in this closet, hearing our words. And upon this, Zobeide performed a piece of music upon the lute, such as would make a rock to dance; and when Aladdin heard it, longing desires were excited in his heart, and he went forth from the closet, and, rushing upon them, took his wife Zobeide in his bosom, and she recognised him.

They embraced each other, and fell down upon the floor senseless; and the Princess Mary came, and sprinkled some rose-water upon them, and recovered them, and said, God hath united you! Aladdin replied, Through thy kindness, O my mistress. Then looking towards his wife, he said to her, Thou wast dead, O Zobeide, and we buried thee in the grave. How then didst thou return to life, and come unto this palace?—O my master, she answered, I died not; but one of the Genii carried me off, and flew with me to this place; and as to her whom ye buried, she was a Fairy, who assumed my form and feigned herself dead, and after ye had buried her she clove open the grave and came forth from it, and betook herself to the service of her mistress Mary, the daughter of the King. But as to myself, I was possessed, and, opening my eyes, I saw that I was with Mary, the King's daughter, who is this lady; and I said to her, Wherefore hast thou brought me hither? She answered me, I am predestined to marry thy husband Aladdin Abushamat. And she said, Wilt thou accept me, O Zobeide, as thy fellow-wife? I answered her, I hear and obey, O my mistress: but where, said I, is my husband? And she said, Upon his forehead is written what God hath decreed to happen unto him, and when he hath experienced the accomplishment of events that are written upon his forehead, he cannot fail to come unto this place; but thou shalt console thyself for his separation by melodious sounds, and playing upon musical instruments, until God unite us with him. So I remained with her during this period, till God united me with thee in this church.

Then the beautiful Mary looked towards him and said to him, O my master Aladdin, wilt thou accept me as a wife, and be to me a husband?—O my mistress, said he, I am a Mahometan, and thou art a Christian: how then should I marry thee? But she replied,

The Fairy rising from the Grave.

God forbid that I should be an infidel! Nay, I am a Mahometan, and for eighteen years I have held fast the religion of the prophet, and I am guiltless of following any religion that is at variance with his.—He then said to her, O my mistress, I desire to return to my country. And she replied, Know that I have seen written upon thy forehead events of which thou must experience the accomplishment, and thou shalt attain thy wish. Be rejoiced also, O Aladdin, by the information that a son of thine hath made his appearance, whose name is Aslan, and he is now sitting in thy place in the

court of the Caliph, and hath attained the age of eighteen years. Know, too, that the truth hath appeared, and falsity is withdrawn, and our lord hath removed the veil of his protection from him who stole the goods of the Caliph: he is Ahmad Kamakim the arch thief and traitor; and he is now in prison, confined and chained. Know, moreover, that I am the person that sent to thee the bead, and caused it to be put for thee in the leathern bag in the shop; and I am the person who sent to thee the Captain who brought thee and the bead. And know that this Captain is enamoured of me, and desireth to possess me; but I would not yield to him, and I said to him, I will not grant thy request unless thou bring to me the bead and its owner. And I gave him a hundred purses, and sent him in the garb of a merchant, though he was a Captain. Then, when they had brought thee forward to slay thee, after the slaughter of the forty captives with whom thou wast, I sent unto thee the old woman.—So Aladdin said to her, May God recompense thee for me with every blessing!—Then the beautiful Mary renewed to him her profession of conversion to the Mahometan faith; and when he was convinced of the truth of her avowal, he said to her, Acquaint me with the virtue of this bead, and tell me whence it came.

She replied, This bead is from a charmed treasure, and possesseth five virtues, which will profit us in the time when we need them. My grandmother, the mother of my father, was an enchantress, who solved mysteries, and carried off treasures, and from a treasure this bead came into her possession. And when I had grown up, and attained the age of fourteen years, I read the Gospels and other books, and saw the name of Mahomet (God favour and preserve him!) in the four books, the Pentateuch and the Gospels and the Psalms and the Coran: so I believed in Mahomet, and became a Mahometan, and was convinced in my mind that none is to be worshipped in truth but God (whose name be exalted!), and that the Lord of mankind approveth of no faith but that of Mahomet. My grandmother, when she fell sick, made me a present of this bead, and acquainted me with the five virtues that it possesseth. And before my grandmother died, my father said to her, Perform for me an operation of geomancy, and see the end of my

history, and what will happen to me. And she said to him, Verily thou wilt die slain by a captive who will come from Alexandria. So my father swore that he would put to death every captive that should come from that city, and acquainted the Captain with his vow, and said to him, Thou must attack the vessels of the Mahometans, and whomsoever thou seest from Alexandria, thou must kill him, or bring him unto me. The Captain therefore complied with his command until he had slain a number as many as the hairs of his head. Then my grandmother perished; and I performed an operation of geomancy, considering in my mind and saying, I would know who will marry me. And it was revealed to me that none would marry me but one named Aladdin Abushamat, the Trusty and Faithful; whereat I wondered; and I waited until the time came, and I met with thee.

Aladdin then married her, and said to her, I desire to return to my country. She replied, If the case is so, come with me. And she took him and concealed him in a closet in her palace, and went in to her father, who said to her, O my daughter, I am to-day suffering from excessive oppression of spirits: sit therefore that I may intoxicate myself with thee. So she sat; and he called for the wine-table; and she proceeded to fill and to hand to him until he became insensible, when she put some bhang into his cup, and he drank the cup, and fell down upon his back. She then came to Aladdin, and, taking him forth from the closet, said to him, Thine adversary is laid prostrate upon his back; so do with him what thou wilt; for I have intoxicated him, and stupified him with bhang. Aladdin therefore went in, and beheld him stupified with bhang; and he bound his hands tightly behind him, and chained him; after which he gave him the antidote of bhang, and he recovered his senses, and found Aladdin and his daughter sitting on his bosom. So he said, O my daughter, dost thou act thus towards me? She replied, If I am thy daughter, embrace the Mahometan faith; for I have done so. The truth hath become manifest to me, and I have followed it, and falsity I have abandoned; and I have humbled my face unto God, the Lord of all creatures, and am guiltless of following any religion that is at variance with the religion of Mahomet in this world and in that which is to come. If then thou

become a Mahometan, we will treat thee with affection and honour; but if not, thy slaughter will be better than thy life.—Then Aladdin also admonished him. But he refused and was obstinate: so Aladdin drew forth a dagger, and cut his throat from one jugular vein to the other, and, having written a paper stating what had happened, put it upon his forehead.

After this, they took what was light to carry and great in value, and went forth from the palace, and repaired to the church. She then brought out the bead, and, putting her hand upon one of the faces of it, whereon was engraved a couch, she rubbed it; and lo, a couch was placed before her. And she mounted with Aladdin and his wife Zobeide the lute-player upon this couch, and said, By virtue of the names and talismans and scientific characters that are inscribed upon this bead, rise with us, O couch! And the couch rose with them, and conveyed them to a valley wherein was no vegetation. Then she turned up the other four faces of the bead towards the sky, turning downwards the face whereon the couch was figured, and it descended with them to the earth. And she turned round a face upon which was figured the form of a pavilion, and rubbed it, saying, Let a pavilion be set up in this valley. Whereupon the pavilion was set up, and they seated themselves in it. Now that valley was a waste, destitute alike of vegetation and water: so she turned four faces of the bead towards the sky, and said, By virtue of the names of God, let trees spring up here, with a large river by their side! And the trees sprang up immediately, and by them ran a large murmuring river, agitated with waves; and they performed the ablution with its water, and prayed and drank. The King's daughter then turned round the three faces yet undescribed, until she came to a face upon which was represented a table of viands, and said, By virtue of the names of God, let the table be spread! And lo, a table was spread, whereon were all kinds of rich viands; and they ate and drank, and were full of joy and merriment.

Meanwhile, the King's son went in to wake his father, and found him slain; and he found also the paper which Aladdin had written: so he read it, and became acquainted with its contents. He then searched for his sister, and, not finding her, he repaired to

The Magic Couch.

the old woman in the church, and inquired of her respecting her; and she answered, Since yesterday I have not seen her. He therefore returned and betook himself to the troops, and said to them, To horse, O riders! And he acquainted them with that which had happened: whereupon they mounted their horses, and proceeded until they drew near to the pavilion, when the Princess Mary turned her eyes, and saw that the dust had obstructed the view of the adjacent tracts; and after it had risen high and spread, it dispersed, and there appeared beneath it her brother and the troops, who were

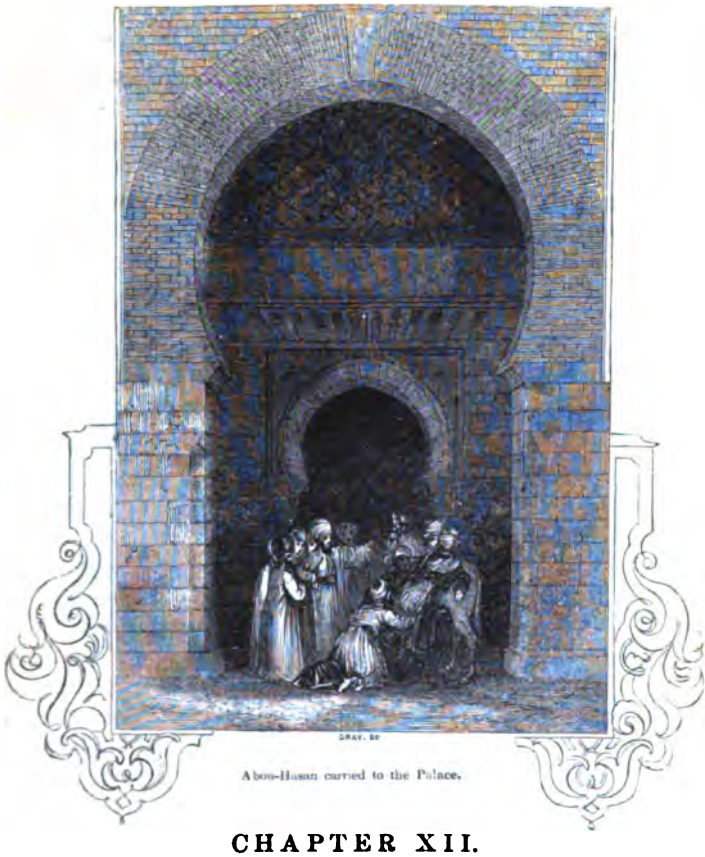
calling out, Whither will ye go when we are behind you? So the damsel said to Aladdin, How is thy stability in war and combat? And he answered her, As that of the stake in bran; for I am not acquainted with war and battle, nor with swords and spears. She therefore took forth the bead, and rubbed a face upon which were figured a horse and rider; and lo, a horseman appeared from the desert, and ceased not to smite with the sword among them until he had routed and repelled them.

The King's daughter then said to Aladdin, Wilt thou journey to Cairo or to Alexandria? He answered, To Alexandria. So they mounted the couch, and after she had pronounced a spell upon it, it conveyed them to Alexandria in the twinkling of an eye; and Aladdin, having taken them into a cavern, went to the city, and brought them thence apparel, with which he clad them. He then conducted them to the shop and the suite of rooms, and went forth to procure dinner for them; and lo, the chief Ahmad El-Denef approached, arriving from Bagdad. Aladdin saw him in the street, and he met him with open arms, saluting him and welcoming him; and Ahmad El-Denef gave him good news of his son Aslan, telling him that he had attained the age of twenty years; after which Aladdin related to him all that had happened to him from first to last, and took him to the shop and the suite of rooms; and Ahmad El-Denef wondered extremely at his story. They passed the next night, and when they arose in the morning, Aladdin sold the shop, and put its price with the rest of his money. Then Ahmad El-Denef informed him that the Caliph desired his presence. But Aladdin replied, I am going to Cairo, to salute my father and mother and the other members of my family. So they mounted the couch, all together, and repaired to the fortunate city of Cairo, and alighted in the Darb el-Asfar; for the house of Aladdin's family was in that quarter; and he knocked at the door; whereupon his mother said, Who is at the door after the loss of the beloved? He answered her, I am Aladdin. And on hearing this, the family came down and embraced him. He then sent his two wives, and the property that he had brought with him, into the house, and entered himself, accompanied by Ahmad El-Denef, and they rested three days; after which, he desired to depart to

Bagdad. His father said to him, O my son, remain with me. But he replied, I cannot endure the separation from my son Aslan. And he took his father and his mother with him, and they journeyed to Bagdad.

Then Ahmad El-Denef went in to the Caliph, and imparted to him the happy news of the arrival of Aladdin; on hearing which, the Caliph went forth to meet him, taking with him his son Aslan, and they met and embraced him. And the Caliph gave orders to bring Ahmad Kamakim, the arch thief, and, when he came before him, said, O Aladdin, avenge thyself upon thine adversary. So Aladdin drew his sword, and, smiting Ahmad Kamakim, severed his head. The Caliph then made a magnificent entertainment for Aladdin, after he had summoned the Cadies and witnesses, and written Aladdin's contract of marriage to the Princess Mary. He also appointed his son Aslan to the office of Reis-el-sittein, and bestowed upon both of them sumptuous robes of honour; and they passed a most comfortable and agreeable life until they were visited by the terminator of delights, and the separator of companions.

Execution of Ahmad Kamakim.



Abon-Hassan carried to the Palace.

CHAPTER XII.

CHIEFLY FROM THE EDITION OF BRESLAU, COMMENCING WITH PART OF THE TWO HUNDRED AND SEVENTY-FIRST NIGHT, AND ENDING WITH THE TWO HUNDRED AND NINETIETH.

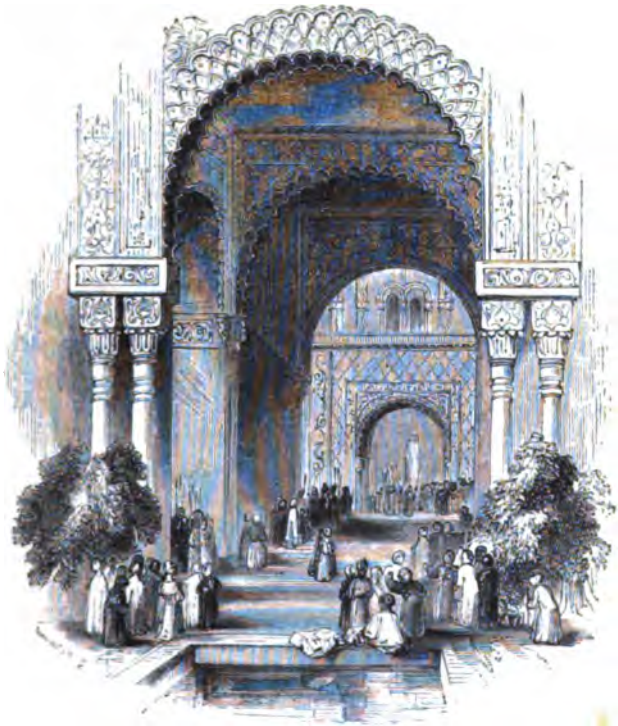
THE STORY OF ABON-HASSAN THE WAG, OR THE SLEEPER AWAKENED.

THERE was a merchant of Bagdad, in the reign of the Caliph Haroun Alrashid, and he had a son named Abon-Hassan the Wag. And this merchant died, leaving to his son vast wealth; whereupon

Abon-Hassan divided his property into two equal portions, one of which he laid aside, and of the other he expended. He took as his familiar friends a number of the sons of the merchants, and others, and gave himself up to the delights of good drinking and good eating, until all the wealth that he had appropriated to this purpose was consumed. And upon this he repaired to his associates and relations and boon-companions, and exposed to them his case, showing them how little property remained in his possession; but none of them paid any regard to him, or uttered a word in reply. So he returned to his mother, with a broken heart, and told her of the treatment that he had experienced from his associates, that they would neither do him justice nor even reply to him. But she said, O Abon-Hassan, thus are the sons of this age: as long as thou hast anything, they draw thee near to them; and when thou hast nothing, they cast thee off. She was grieved for him, and he sighed and wept.

He then sprang up, and went to the place in which was deposited the other half of his wealth, and upon this he lived agreeably. He took an oath that he would not thenceforth associate with any one of those whom he knew, but only with the stranger, and that he would not associate with any person but for one night, and on the following morning would not recognise him. Accordingly, every night, he went forth and seated himself on the bridge, and when a stranger passed by him, he invited him to an entertainment, and took him to his house, where he caroused with him that night, until the morning: he then dismissed him; and after that, he would not salute him if he saw him.

Thus he continued to do for a whole year; after which, as he was sitting one day upon the bridge as usual, to see who might come towards him, Alrashid and certain of his domestics passed by in disguise; for the Caliph had experienced a contraction of the bosom, and come forth to amuse himself among the people. So Abon-Hassan laid hold upon him, and said to him, O my master, hast thou any desire for a repast and beverage? And Alrashid complied with his request, saying to him, Conduct us. And Abon-Hassan knew not who was his guest. The Caliph proceeded with him until they arrived at Abon-Hassan's house: and when Alrashid



House of Abou-Hassan.

entered, he found in it a saloon, such that if thou beheldest it, and lookedst towards its walls, thou wouldst behold wonders; and if thou observedst its conduits of water, thou wouldst see a fountain encased with gold. And after he had seated himself there, Abon-Hassan called for a slave-girl, like a twig of the Oriental willow, who took a lute, and extemporized and sang these verses:—

O thou who ever dwellest in my heart, while thy person is distant from my sight!
Thou art my soul; though I see it not, it is nearer to me than anything beside.

And when Alrashid heard these verses, he said to her, Thou hast performed well. God bless thee!—Her eloquence pleased him, and he wondered at Abon-Hassan and his entertainment.

He then said to Abon-Hassan, O young man, who art thou? Acquaint me with thy history, that I may requite thee for thy kindness.—But Abon-Hassan smiled, and replied, O my master, far be it from me that what hath happened should recur, and that I should be in thy company again after this time!—And why so? said the Caliph, and why wilt thou not acquaint me with thy case?—So Abon-Hassan told him his story, and when the Caliph heard it, he laughed violently, and said, By Allah, O my brother, thou art excusable in this matter. Then a dish of roast goose was placed before him, and a cake of fine bread; and Abon-Hassan sat, and cut off the meat, and put morsels into the mouth of the Caliph, and they continued eating until they were satisfied; when the basin and ewer were brought, with the kali; and they washed their hands. After this Abon-Hassan lighted for his guest three candles and three lamps, spread the wine-cloth, and brought clear, strained, old, perfumed wine, the odour of which was like fragrant musk, and, having filled the first cup, said, O my boon-companion, bashfulness is dismissed from us, with thy permission. Thy slave is by thee. May I never be afflicted by the loss of thee!—And he drank the cup, and filled the second, which he handed to the Caliph, waiting upon him as a servant. And the Caliph was pleased with his actions, and the politeness of his words, and said within himself, By Allah, I will certainly requite him for this! Abon-Hassan then, after he had kissed the cup, handed it to the Caliph, who accepted it from his hand, kissed it and drank it, and handed it back to him. Abon-Hassan still continued serving him. He filled and drank, and filled again and handed the cup to the Caliph, after he had kissed it three times, reciting these verses:—

> Thy presence with us is an honour, and we confess it to be so;
> And if thou absent thyself from us, we have none to fill thy place.

Drink, he added, and may it be attended with health and vigour.—And they drank and caroused until midnight.

After this, the Caliph said to his host, O Abon-Hassan, is there

any service that thou wouldst have performed, or any desire that thou wouldst have accomplished? And Abon-Hassan answered, In our neighbourhood is a mosque, to which belong an Imam and four sheikhs, and whenever they hear music or any sport, they incite the Judge against me, and impose fines upon me, and trouble my life, so that I suffer torment from them. If I had them in my power, therefore, I would give each of them a thousand lashes, that I might be relieved from their excessive annoyance.

Alrashid replied, May Allah grant thee the accomplishment of thy wish! And without his being aware of it, he put into a cup a lozenge of bhang, and handed it to him; and as soon as it had settled in his stomach, he fell asleep immediately. Alrashid then arose and went to the door, where he found his young men waiting for him, and he ordered them to convey Abon-Hassan upon a mule, and returned to the palace; Abon-Hassan being intoxicated and insensible. And when the Caliph had rested himself in the palace, he called for his Vizier Giafar, and Abdallah the son of Tahir, the Judge of Bagdad, and certain of his chief attendants, and said to them all, In the morning when ye see this young man (pointing to Abon-Hassan) seated on the royal couch, pay obedience to him, and salute him as Caliph, and whatsoever he commandeth you, do it. Then going in to his female slaves, he directed them to wait upon Abon-Hassan, and to address him as Prince of the Faithful; after which he entered a private closet, and, having let down a curtain over the entrance, slept.

So when Abon-Hassan awoke, he found himself upon the royal couch, with the attendants standing around, and kissing the ground before him; and a maid said to him, O our lord, it is the time for morning-prayer. Upon which he laughed, and, looking round about him, he beheld a pavilion whose walls were adorned with gold and ultramarine, and the roof bespotted with red gold, surrounded by chambers with curtains of embroidered silk hanging before their doors; and he saw vessels of gold and Chinaware and crystal, and furniture and carpets spread, and lighted lamps, and female slaves and eunuchs and other attendants; whereat he was perplexed in his mind and said, By Allah, either I am dreaming, or this is Paradise, and the abode of Peace. And he closed his eyes. So a eunuch said

Abou-Hassan on the couch of the Caliph.

Scenes in the Palace.

to him, O my lord, this is not thy usual custom, O Prince of the Faithful. And he was perplexed at his case, and put his head into his bosom, and then began to open his eyes by little and little, laughing, and saying, What is this state in which I find myself? And he bit his finger; and when he found that the bite pained him, he cried, Ah!—and was angry. Then raising **his head, he called one of the female slaves, who answered him, At thy service, O Prince of the Faithful! And he said to her, What is thy name? She answered, Cluster of Pearls. And he said, Knowest thou in what place I am, and who I am?—Thou art the Prince of the Faith-**

ful, she answered, sitting in thy palace, upon the royal couch. He replied, I am perplexed at my case; my reason hath departed, and it seemeth that I am asleep; but what shall I say of my yesterday's guest? I imagine nothing but that he is a devil, or an enchanter, who hath sported with my reason.

All this time, the Caliph was observing him, from a place where Abon-Hassan could not see him. And Abon-Hassan looked towards the chief eunuch, and called to him. So he came, and kissed the ground before him, saying to him, Yes, O Prince of the Faithful. And Abon-Hassan said to him, Who is the Prince of the Faithful?—Thou, he answered. Abon-Hassan replied, Thou liest. And addressing another eunuch, he said to him, O my chief, as thou hopest for Allah's protection, tell me, am I the Prince the Faithful?—Yea, by Allah, answered the eunuch: thou art at this present time the Prince of the Faithful, and the Caliph of the Lord of all creatures. And Abon-Hassan, perplexed at all that he beheld, said, In one night do I become Prince of the Faithful! Was I not yesterday Abon-Hassan; and to-day am I Prince of the Faithful?—He remained perplexed and confounded until the morning, when a eunuch advanced to him and said to him, May Allah grant a happy morning to the Prince of the Faithful! And he handed to him a pair of shoes of gold stuff, reticulated with precious stones and rubies; and Abon-Hassan took them, and after examining them a long time, put them into his sleeve. So the eunuch said to him, These are shoes to walk in. And Abon-Hassan replied, Thou hast spoken truth. I put them not into my sleeve but in my fear lest they should be soiled.—He therefore took them forth, and put them on his feet. And shortly after, the female

Scenes in the Palace.

Scene in the Palace.

slaves brought him a basin of gold and a ewer of silver, and poured the water upon his hands; and when he had performed the ablution, they spread for him a prayer-carpet; and he prayed; but knew not how to do so. He continued his inclinations and prostrations until he had performed twenty rekahs; meditating and saying within himself, By Allah, I am none other than the Prince of the Faithful, in truth; or else this is a dream, and all these things occur not in a dream. He therefore convinced himself, and determined in his mind, that he was the Prince of the Faithful; and he pronounced the salutations, and finished his prayers. They then brought him a magnificent dress, and, looking at himself as he sat upon the couch, he retracted, and said, All this is an illusion, and a machination of the Genii.

Abou-Hassan admiring his magnificent Dress.

And while he was in this state, lo, one of the mamlouks came in and said to him, O Prince of the Faithful, the chamberlain is at the door, requesting permission to enter.—Let him enter, replied Abon-Hassan. So he came in, and, having kissed the ground before him, said, Peace be on thee, O Prince of the Faithful! And Abon-Hassan rose, and descended from the couch to the floor; whereupon the chamberlain exclaimed, Allah! Allah! O Prince of the Faithful! Knowest thou not that all men are thy servants, and under thy authority, and that it is not proper for the Prince of the Faithful to rise to any one?—Abon-Hassan was then told that Giafar the Barmecide, and Abdallah the son of Tahir, and the chiefs of the mamlouks, begged permission to enter. And he gave them permission. So they entered, and kissed the ground before him, each of them addressing him as Prince of the Faithful. And he was delighted at this, and returned their salutation; after which, he called the Judge, who approached him, and said, At thy service, O Prince of the Faithful! And Abon-Hassan said to him, Repair immediately to such a street, and give a hundred pieces of gold to the mother of Abon-Hassan the Wag, with my salutation: then take the Imam of the mosque, and the four sheikhs, inflict upon each of them a thousand lashes; and when thou hast done that, write a bond against them, confirmed by oath, that they shall not reside in the street, after thou shalt have paraded them through the city, mounted on beasts, with their faces to the tails, and hast proclaimed before them, This is the recompense of those who annoy their neighbours;—And beware of neglecting that which I have commanded thee to do.—So the Judge did as he was ordered. And when Abon-Hassan had

Scenes in the Palace.

Abon-Hassan at the Table, attended by Ten Slave-girls.

Abon-Hassan's Orders executed on the Imam and Four Sheikhs.

exercised his authority until the close of the day, he looked towards the chamberlain and the rest of the attendants, and said to them, Depart.

He then called for a eunuch who was near at hand, and said to him, I am hungry, and desire something to eat. And he replied, I hear and obey:—and led him by the hand into the eating chamber, where the attendants placed before him a table of rich viands; and ten slave-girls, high-bosomed virgins, stood behind his head. Abon-Hassan, looking at one of these, said to her, What is thy name? She answered, Branch of Willow. And he said to her, O Branch of Willow, who am I?—Thou art the Prince of the Faithful, she answered. But he replied, Thou liest, by Allah, thou slut! Ye girls are laughing at me.—So she said, Fear

Allah, O Prince of the Faithful: this is thy palace, and the female slaves are thine. And upon this he said within himself, It is no great matter to be effected by God, to whom be ascribed might and glory! Then the slave-girls led him by the hand to the drinking-chamber, where he saw what astonished the mind; and he continued to say within himself, No doubt these are of the Genii, and this person who was my guest is one of the Kings of the Genii, who saw no way of requiting and compensating me for my kindness to him but by ordering his slaves to address me as Prince of the Faithful. All these are of the Genii. May Allah then deliver me from them happily!—And while he was thus talking to himself, lo, one of the slave-girls filled for him a cup of wine; and he took it from her hand and drank it; after which, the slave-girls plied him with wine in abundance; and one of them threw into his cup a lozenge of bhang; and when it had settled in his stomach, he fell down senseless.

Scenes in the Palace.

Alrashid then gave orders to convey him to his house; and the servants did so, and laid him on his bed, still in a state of insensibility. So when he recovered from his intoxication, in the latter part of the night, he found himself in the dark; and he called out, Branch of Willow! Cluster of Pearls!—But no one answered him. His mother, however, heard him shouting these names, and arose and came, and said to him, What hath happened to thee, O my son, and what hath befallen thee? Art thou mad?—And when he heard the words of his mother, he said to her, Who art thou, O ill-omened old woman, that thou addressest the Prince of the Faithful with these expressions? She answered, I am thy mother O

my son. But he replied, Thou liest: I am the Prince of the Faithful, the lord of the countries and the people.—Be silent, she said, or else thy life will be lost. And she began to pronounce spells and to recite charms over him, and said to him, It seemeth, O my son, that thou hast seen this in a dream, and all this is one of the ideas suggested by the Devil. She then said to him, I give thee good news, at which thou wilt be rejoiced.—And what is it? said he. She answered, The Caliph gave orders yesterday to beat the Imam and the four sheikhs, and caused a bond to be written against them, confirmed by oath, that they shall not transgress henceforth against any one by their impertinent meddling; and he sent me a hundred pieces of gold, with his salutation. And when Abon-Hassan heard these words from his mother, he uttered a loud cry, with which his soul almost quitted the world; and he exclaimed, I am he who gave orders to beat the sheikhs, and who sent thee the hundred pieces of gold, with my salutation, and I am the Prince of the Faithful.

Having said this, he rose up against his mother, and beat her with an almond stick, until she cried out, O ye faithful. And he beat her with increased violence until the neighbours heard her cries, and came to her relief. He was still beating her, and saying to her, O ill-omened old woman, am I not the Prince of the Faithful? Thou hast enchanted me!—And when the people heard his words, they said, This man hath become mad. And not doubting his insanity, they came in and laid hold upon him, bound his hands behind him, and conveyed him to the madhouse. There every day they punished him, dosing him with abominable medicines, and flogging him with whips, making him a madman in spite of himself. Thus he continued, stripped of his clothing, and chained by the neck to a high window, for the space of ten days; after which, his mother came to salute him. And he complained to her of his case. So she said to him, O my son, fear God in thy conduct: if thou wert Prince of the Faithful, thou wouldst not be in this predicament. And when he heard what his mother said, he replied, By Allah, thou hast spoken truth. It seemeth that I was only asleep, and dreamt that they made me Caliph, and assigned me servants and female slaves.—So his mother said to him, O my son, verily Satan doeth more than this. And he replied, Thou hast

Abon-Hassan in confinement.

spoken truth, and I beg forgiveness of God for the actions committed by me.

They therefore took him forth from the madhouse, and conducted him into the bath; and when he recovered his health, he prepared food and drink, and began to eat. But eating by himself was not pleasant to him; and he said to his mother, O my mother, neither life nor eating, by myself, is pleasant to me. She replied, if thou desire to do according to thy will, thy return to the madhouse is most probable. Paying no attention, however, to her advice, he walked to the bridge, to seek for himself a cup-companion. And while he was sitting there, lo, Alrashid came to him, in the garb of a merchant; for, from the time of his parting with him, he came every day to the bridge, but found him not till now. As soon as Abon-Hassan saw him, he said to him, A friendly welcome to thee, O King of the Genii! So Alrashid said, What have I done to thee?—What more couldst thou do, said Abon-Hassan, than thou hast done unto me, O filthiest of the Genii? I have suffered beating, and entered the madhouse, and they pronounced me a madman

All this was occasioned by thee. I brought thee to my abode, and fed thee with the best of my food; and after that, thou gavest thy Devils and thy slaves entire power over me, to make sport with my reason from morning to evening. Depart from me, therefore, and go thy way.

The Caliph smiled at this, and, seating himself by his side, addressed him in courteous language, and said to him, O my brother, when I went forth from thee, I inadvertently left the door open, and probably the Devil went in to thee. Abon-Hassan replied, Inquire not respecting that which happened to me. And what possessed thee, he added, that thou leftest the door open, so that the Devil came in to me, and that such and such things befell me?—And he related to the Caliph all that had happened to him from first to last, while Alrashid laughed, but concealed his laughter: after which, the Caliph said to him, Praise be to God that He hath dispelled from thee that which thou hatest, and that I have seen thee again in prosperity! But Abon-Hassan replied, I will not take thee again as my boon-companion, nor as an associate to sit with me; for the proverb saith, He who stumbleth against a stone and returneth to it, is to be blamed and reproached:—and with thee, O my brother, I will not carouse, nor will I keep company with thee; since I have not found thy visit to be followed by good fortune to me.—The Caliph, however, said, I have been the means of the accomplishment of thy desire with regard to the Imam and the sheikhs.—Yes, replied Abon-Hassan. And Alrashid added, Perhaps something will happen to thee that will rejoice thy heart more than that.—Then what dost thou desire of me? said Abon-Hassan.—My desire, answered Alrashid, is to be thy guest this night. And at length Abon-Hassan said, On the condition that thou swear to me by the inscription on the seal of Solomon the son of David (on both of whom be peace!) that thou wilt not suffer thy Afrites to make sport with me. And Alrashid replied, I hear and obey.

So Abon-Hassan took him to his abode, and put the food before him and his attendants, and they ate as much as satisfied them; and when they had finished eating, the servants placed before them the wine and exhilarating beverages, and they continued drinking and

carousing until the wine rose into their heads. Abon-Hassan then said to the Caliph, O my boon-companion, in truth I am perplexed respecting my case. It seemeth that I was Prince of the Faithful, and that I exercised authority and gave and bestowed: and truly, O my brother, it was not a vision of sleep.—But the Caliph replied, This was the result of confused dreams. And having said this, he put a piece of bhang into the cup, and said, By my life, drink this cup.—Verily I will drink it from thy hand, replied Abon-Hassan. So he took the cup, and when he had drunk it, his head fell before his feet. The Caliph then arose immediately, and ordered his young men to convey Abon-Hassan to the palace, and to lay him upon his couch, and commanded the female slaves to stand around him; after which he concealed himself in a place where Abon-Hassan could not see him, and ordered a slave-girl to take her lute and strike its chords over Abon-Hassan's head, and desired the other slave-girls to play upon their instruments.

It was then the close of the night, and Abon-Hassan, awaking, and hearing the sounds of the lutes and tambourines and flutes, and the singing of the slave-girls, cried out, O my mother! Whereupon the slave-girls answered, At thy service, O Prince of the Faithful! And when he heard this, he exclaimed, There is no strength nor power but in God, the High! the Great! Come to my help this night; for this night is more unlucky than the former!—He reflected upon all that had happened to him with his mother, and how he had beaten her, and how he had been taken into the mad-house, and he saw the marks of the beating that he had suffered there. Then looking at the scene that surrounded him, he said, These are all of them of the Genii, in the shapes of human beings! I commit my affair unto Allah!—And looking towards a mamlouk by his side, he said to him, Bite my ear, that I may know if I be asleep or awake. The mamlouk said, How shall I bite thine ear, when thou art the Prince of the Faithful? But Abon-Hassan answered, Do as I have commanded thee, or I will strike off thy head. So he bit it until his teeth met together, and Abon-Hassan uttered a loud shriek.—Alrashid (who was behind a curtain in a closet), and all who were present, fell down with laughter, and they said to the mamlouk, Art thou mad, that thou bitest the ear of the Caliph?

The Mamlouk biting Abon-Hassan's ear.

And Abon-Hassan said to them, Is it not enough, O ye wretches of Genii, that hath befallen me? But ye are not in fault: the fault is your chief's, who transformed you from the shapes of Genii into the shapes of human beings. I implore help against you this night by the Verse of the Throne, and the Chapter of Sincerity, and the Two Preventives!—Upon this Alrashid exclaimed from behind the curtain, Thou hast killed us, O Abon-Hassan! And Abon-Hassan recognised him, and kissed the ground before him, greeting him with a prayer for the increase of his glory, and the prolongation of his life. Alrashid then clad him in a rich dress, gave him a thousand pieces of gold, and made him one of his chief boon-companions.

Abon-Hassan, after this, became a greater favourite with the Caliph than all the other boon-companions, so that he sat with the

Caliph and his wife the lady Zobeide, the daughter of Kasim, and he married her female Treasurer, whose name was Nouzatalfuad. With this wife he resided, eating and drinking and enjoying a delightful life, until all the money that they possessed had gone; whereupon he said to her, O Nouzatalfuad! And she answered, At thy service.—I desire, said he, to practise a trick upon the Caliph, and thou shalt practise a trick upon the lady Zobeide, and we will obtain from them immediately two hundred pieces of gold, and two pieces of silk.—Do what thou desirest, replied she: and what, she asked, is it? He answered, We will feign ourselves dead. I will die before thee, and lay myself out: then do thou spread over me a napkin of silk, and unfold my turban over me, and tie my toes, and put upon my stomach a knife and a little salt: after which, dishevel thy hair, and go to thy lady Zobeide, and tear thy vest and slap thy face, and shriek. So she will say to thee, What is the matter with thee? And do thou answer her, May thy head long survive Abon-Hassan the Wag; for he is dead! Whereupon she will mourn for me, and weep, and will order her female Treasurer to give thee a hundred pieces of gold, and a piece of silk, and will say to thee, Go, prepare his corpse for burial, and convey it forth to the grave. So thou shalt receive from her the hundred pieces of gold, and the piece of silk, and come hither. And when thou comest to me, I will rise, and thou shalt lay thyself down in my place, and I will go to the Caliph, and say to him, May thy head long survive Nouzatalfuad! And I will tear my vest, and pluck my beard; upon which he will mourn for thee, and will say to his Treasurer, Give to Abon-Hassan a hundred pieces of gold, and a piece of silk:—and he will say to me, Go, prepare her corpse for burial, and convey it forth to the grave. So I will come to thee.—And Nouzatalfuad was delighted with this, and replied, Truly this is an excellent stratagem!

She forthwith closed his eyes, and tied his feet, covered him with the napkin, and did all that her master told her; after which, she tore her vest, uncovered her head, and dishevelled her hair, and went in to the lady Zobeide, shrieking and weeping. When the lady Zobeide, therefore, beheld her in this condition, she said to her, What is this state in which I see thee, and what hath happened unto

Nouzatalfuad telling her story to the Lady Zobeide.

thee, and what hath caused thee to weep? And Nouzatalfuad wept and shrieked, and said, O my mistress, may thy head long survive Abon-Hassan the Wag; for he is dead! And the lady Zobeide mourned for him, and said, Poor Abon-Hassan the Wag! Then, after weeping for him a while, she ordered the female Treasurer to give to Nouzatalfuad a hundred pieces of gold, and a piece of silk, and said, O Nouzatalfuad, Go, prepare his body for burial, and convey it forth. So she took the hundred pieces of gold, and the piece of silk, and, returning to her abode, full of joy, went in to Abon-Hassan, and acquainted him with what had happened to her; upon which he arose and rejoiced, and girded his waist and danced, and took the hundred pieces of gold, with the piece of silk, and laid them up.

He then extended Nouzatalfuad, and did with her as she had done with him; after which, he tore his vest and plucked his beard and disordered his turban, and ran without stopping until he went in to the Caliph, who was in his hall of judgment; and in the condition above described, he beat his bosom. So the Caliph said to him, What hath befallen thee, O Abon-Hassan? and he wept, and said, Would that thy boon-companion had never been, nor his hour come to pass! The Caliph therefore said to him, Tell me. He replied, May thy head long survive, O my lord, Nouzatalfuad! And the Caliph exclaimed, There is no deity but God!—and struck his hands together. He then consoled Abon-Hassan, and said to him, Mourn not: I will give thee a concubine in her stead. And he ordered his Treasurer to give him a hundred pieces of gold, and a piece of

silk. The Treasurer therefore did as he was commanded, and the Caliph said to Abon-Hassan, Go, prepare her corpse for burial, and convey it forth, and make a handsome funeral for her. And he took what the Caliph gave him, and went to his abode joyful, and going in to Nouzatalfuad, said to her, Arise; for our desire is accomplished. She therefore arose, and he put before her the hundred pieces of gold, and the piece of silk. So she rejoiced; and they put these pieces of gold on the other pieces, and the piece of silk on the former one, and sat conversing, and laughing at each other.

But as to the Caliph, when Abon-Hassan parted from him, and went with the pretence of preparing the corpse of Nouzatalfuad for burial, he mourned for her, and, having dismissed the council, arose and went in, leaning upon Mesrour his Executioner, to console the lady Zobeide for the loss of her slave-girl. He found her, however, sitting weeping, and waiting for his arrival, that she might console him for the loss of Abon-Hassan the Wag. The Caliph said, May thy head long survive thy slave-girl Nouzatalfuad! But she replied, O my lord, Allah preserve my slave-girl! Mayest thou long survive thy boon-companion Abon-Hassan the Wag; for he is dead!—And the Caliph smiled, and said to his eunuch, O Mesrour, verily women are of little sense. By Allah, was not Abon-Hassan just now with me?—Upon this, the lady Zobeide said, after uttering a laugh from an angry bosom, Wilt thou not give over thy jesting? Is not the death of Abon-Hassan enough, but thou must make my slave-girl to be dead, as though we had lost them both, and thou must pronounce me of little sense?—The Caliph replied, Verily Nouzatalfuad is the person who is dead. And the lady Zobeide rejoined, In truth he was not with thee, nor didst thou see him; and none was with me just now but Nouzatalfuad, who was mourning and weeping, with her clothes rent in pieces; and I exhorted her to have patience, and gave her a hundred pieces of gold, and a piece of silk; and I was waiting for thee, that I might console thee for the loss of thy boon-companion, Abon-Hassan the Wag; and I was going to send for thee. On hearing this, the Caliph laughed, and said, None is dead but Nouzatalfuad. And the lady Zobeide said, No, no, O my lord: none is dead but Abon-Hassan. But the Caliph

now became enraged; the vein between his eyes, which was remarkable in members of the family of Hashim, throbbed, and he called out to Mesrour the Executioner, saying to him, Go forth and repair to the house of Abon-Hassan the Wag, and see which of the two is dead.

Mesrour, therefore, went forth running. And the Caliph said to the lady Zobeide, Wilt thou lay me a wager? She answered, Yes, I will, and I say that Abon-Hassan is dead.—And I, replied the Caliph, lay a wager, and say that none is dead but Nouzatalfuad; and our wager shall be, that I stake the Garden of Delight against thy pavilion, the Pavilion of the Pictures. And they sat waiting for Mesrour to return with the information.—Now as to Mesrour, he ran without ceasing until he entered the by-street in which was the house of Abon-Hassan the Wag. Abon-Hassan was sitting reclining against the window, and, turning his eyes, he saw Mesrour running along the street. So he said to Nouzatalfuad, It seemeth that the Caliph, after I went forth from him, dismissed the court, and hath gone in to the lady Zobeide to console her, and that she, on his arrival, hath arisen and consoled him, and said to him, May God largely compensate thee for the loss of Abon-Hassan the Wag! —whereupon the Caliph hath said to her, None is dead but Nouzatalfuad. May thy head long survive her!—And she hath replied, None is dead but Abon-Hassan the Wag, thy boon-companion. And he hath said again to her, None is dead but Nouzatalfuad. So they have become obstinate, and the Caliph hath been enraged, and they have laid a wager, in consequence of which, Mesrour the Executioner hath been sent to see who is dead. It is therefore the more proper that *thou* lay thyself down, that he may see thee, and go and inform the Caliph, who will thereupon believe my assertion.

Accordingly Nouzatalfuad extended herself, and Abon-Hassan covered her with her veil, and seated himself at her head, weeping. And lo, Mesrour the eunuch came up into the house of Abon-Hassan, and saluted him, and saw Nouzatalfuad stretched out; upon which he uncovered her face, and exclaimed, There is no deity but God! Our sister Nouzatalfuad is dead! How speedy was the stroke of fate! May Allah have mercy upon her, and acquit thee of responsibility!—He then returned, and related what had happened before

the Caliph and the lady Zobeide, laughing as he spoke. So the Caliph said to him, O thou accursed, this is not a time for laughing. Tell us which of them is dead.—He therefore replied, By Allah, O my lord, verily Abon-Hassan is well, and none is dead but Nouzatalfuad. And upon this the Caliph said to Zobeide, Thou hast lost thy pavilion in thy play. And he laughed at her, and said, O Mesrour, relate to her what thou sawest. So Mesrour said to her, In truth, O my mistress, I ran incessantly until I went in to Abon-Hassan in his house; whereupon I found Nouzatalfuad lying dead, and Abon-Hassan sitting at her head, weeping; and I saluted him and consoled him, and seated myself by his side; and, uncovering the face of Nouzatalfuad, I beheld her dead, with her face swollen, I therefore said to him, Convey her forth presently to the grave, that we may pray over her. And he replied, Yes. And I came, leaving him to prepare her corpse for burial, in order to inform you. —Upon this, the Caliph laughed, and said, Tell it again and again to thy mistress, the person of little sense. But when the lady Zobeide heard the words of Mesrour, she was enraged, and said, None is deficient in sense but he who believeth a slave. And she abused Mesrour, while the Caliph continued laughing; and Mesrour was displeased, and said to the Caliph, He spoke truth who said, that women are deficient in sense and religion.

The lady Zobeide then said, O Prince of the Faithful, thou sportest and jestest with me, and this slave deceiveth me for the purpose of pleasing thee; but I will send, and see which of them is dead. The Caliph replied, Do so. And she called to an old woman, a confidential slave, and said to her, Repair quickly to the house of Nouzatalfuad, and see who is dead, and delay not thy return. And she threw money to her. So the old woman went forth running; the Caliph and Mesrour laughing. The old woman ran without ceasing until she entered the street; when Abon-Hassan saw her and knew her; and he said to his wife, O Nouzatalfuad, it seemeth that the lady Zobeide hath sent to us to see who is dead, and hath not believed what Mesrour hath said respecting thy death: wherefore she hath sent the old woman, to ascertain the truth of the matter. It is therefore more proper now for *me* to be dead, that the lady Zobeide may believe thee.

Then Abon-Hassan laid himself along, and Nouzatalfuad covered him, and bound his eyes and his feet, and seated herself at his head, weeping. And the old woman came in to Nouzatalfuad, and saw her sitting at the head of Abon-Hassan, weeping, and enumerating his merits; and when Nouzatalfuad saw the old woman, she shrieked, and said to her, See what hath befallen me! Abon-Hassan hath died and left me single and solitary!—Then she shrieked again, and tore her clothes in pieces, and said to the old woman, O my mother, how good he was! The old woman replied, Truly thou art excusable; for thou hadst become habituated to him, and he had become habituated to thee.—And knowing how Mesrour had acted to the Caliph and the lady Zobeide, she said to Nouzatalfuad, Mesrour is about to cause a quarrel between the Caliph and the lady Zobeide. —And what is this cause of quarrel, O my mother? said Nouzatalfuad. The old woman answered, O my daughter, Mesrour hath come to them and told them that thou wast dead, and that Abon-Hassan was well.—O my aunt, replied Nouzatalfuad, I was just now with my lady, and she gave me a hundred pieces of gold, and a piece of silk: and see thou my condition, and what hath befallen me. I am perplexed; and what shall I do, single and solitary? Would that I had died, and that he had lived!—Then she wept, and the old woman wept with her, and advancing, and uncovering the face of Abon-Hassan, saw his eyes bound, and swollen from the bandage. And she covered him, and said, Truly, O Nouzatalfuad, thou hast been afflicted for Abon-Hassan. And she consoled her, and went forth from her running until she went in to the lady Zobeide, when she related to her the story; on hearing which, the lady Zobeide laughed, and said, Tell it to the Caliph who hath pronounced me of little sense, and caused this ill-omened, lying slave to behave arrogantly towards me. But Mesrour said, Verily this old woman lieth; for I saw Abon-Hassan in good health, and it was Nouzatalfuad who was lying dead. The old woman replied, It is thou who liest, and thou desirest to excite a quarrel between the Caliph and the lady Zobeide. Mesrour rejoined, None lieth but thou, O ill-omened old woman, and thy lady believeth thee, for she is disordered in mind. And upon this, the lady Zobeide cried out at him, enraged at him and at his words; and she wept.

At length the Caliph said to her, I lie, and my eunuch lieth, and thou liest, and thy female slave lieth. The right course, in my opinion, is this, that we four go together to see who among us speaketh truth. So Mesrour said, Arise with us, that I may bring misfortunes upon this ill-omened old woman, and bastinade her for her lying.—O thou imbecile in mind! exclaimed the old woman: is thy sense like mine? Nay, thy sense is like that of the hen.—And Mesrour was enraged at her words, and would have laid violent hands upon her; but the lady Zobeide, having pushed him away from her, said to him, Immediately will her veracity be distinguished from thine, and her lying from thine. They all four arose, laying wagers with each other, and went forth and walked from the gate of the palace until they entered the gate of the street in which dwelt Abon-Hassan the Wag; when Abon-Hassan saw them, and said to his wife Nouzatalfuad, In truth, everything that is slippery is not a pancake, and not every time that the jar is struck doth it escape unbroken. It seemeth that the old woman hath gone and related the story to her lady, and acquainted her with our case, and that she hath contended with Mesrour the eunuch, and they have laid wagers respecting our death: so the Caliph and the eunuch and the lady Zobeide and the old woman have all four come to us.—And upon this Nouzatalfuad arose from her extended position, and said, What is to be done? Abon-Hassan answered her, We will both feign ourselves dead, and lay ourselves out, and hold in our breath. And she assented to his proposal.

They both stretched themselves along, bound their feet, closed their eyes, and held in their breath, lying with their heads in the direction of the Kebla, and covered themselves with the veil. Then the Caliph and Zobeide and Mesrour and the old woman entered the house of Abon-Hassan the Wag, and found him and his wife extended as if they were dead. And when the lady Zobeide saw them, she wept, and said, They continued to assert the death of my female slave until she actually died; but I imagine that the death of Abon-Hassan so grieved her that she died after him in consequence of it. The Caliph, however, said, Do not prevent me with thy talk and assertions; for she died before Abon-Hassan, because Abon-Hassan came to me with his clothes torn in pieces, and with his

Abon-Hassan confessing his Plot.

beard plucked, and striking his bosom with two clods; and I gave him a hundred pieces of gold, with a piece of silk, and said to him, Go, prepare her body for burial, and I will give thee a concubine better than her, and she shall serve in her stead :—and it appears that her loss was insupportable to him; so he died after her. I have therefore overcome thee, and gained thy stake.—But the lady Zobeide replied in many words, and a long dispute ensued between them.

The Caliph then seated himself at the heads of the two pretended corpses, and said, By the tomb of the Apostle of Allah (God favour and preserve him!), and by the tombs of my ancestors, if any one would acquaint me which of them died before the other, I would give him a thousand pieces of gold. And when Abon-Hassan heard these words of the Caliph, he quickly rose and sprang up, and said, It was I who died first, O Prince of the Faithful. Give me the thousand pieces of gold, and so acquit thyself of the oath that thou hast sworn.—Then Nouzatalfuad arose and sat up before the Caliph and the lady Zobeide, who rejoiced at their safety. But Zobeide chid her female slave. The Caliph and the lady Zobeide congratulated them both on their safety, and knew that this pretended death

was a stratagem for the purpose of obtaining the gold: so the lady Zobeide said to Nouzatalfuad, Thou shouldst have asked of me what thou desiredst without this proceeding, and not have tortured my heart on thine account.—I was ashamed, O my mistress, replied Nouzatalfuad.—But as to the Caliph, he was almost senseless from laughing, and said, O Abon-Hassan, thou hast not ceased to be a wag, and to do wonders and strange acts. Abon-Hassan replied, O Prince of the Faithful, this stratagem I practised in consequence of the dissipation of the wealth that I received from thy hand; for I was ashamed to ask of thee a second time. When I was alone, I was not tenacious of wealth; but since thou hast married me to this female slave who is with me, if I possessed all thy wealth I should make an end of it. And when all that was in my possession was exhausted, I practised this stratagem, by means of which I obtained from thee these hundred pieces of gold, and the piece of silk, all of which are an alms of our lord. And now make haste in giving me the thousand pieces of gold, and acquit thyself of thine oath.

At this the Caliph and the lady Zobeide both laughed; and after they had returned to the palace, the Caliph gave to Abon-Hassan the thousand pieces of gold, saying to him, Receive them as a gratuity on account of thy safety from death. In like manner also the lady Zobeide gave to Nouzatalfuad a thousand pieces of gold, saying to her the same words. Then the Caliph allotted to Abon-Hassan an ample salary and ample supplies, and he ceased not to live with his wife in joy and happiness, until they were visited by the terminator of delights, and the separator of companions, the devastator of palaces and houses, and the replenisher of the graves.

Approach of the Bark of the False Caliph.

CHAPTER XIII.

COMMENCING WITH PART OF THE TWO HUNDRED AND EIGHTY-FIFTH NIGHT, AND ENDING WITH PART OF THE TWO HUNDRED AND NINETY-FOURTH.

THE STORY OF MAHOMED ALI THE JEWELLER, OR THE FALSE CALIPH.

It is related that the Caliph Haroun Alrashid was troubled one night with an exceeding restlessness, in consequence of which he summoned his Vizier Giafar the Barmecide, and said to him, My bosom is contracted, and I desire this night to amuse myself in the streets of Bagdad, and to observe the employments of the people;

but on the condition that we disguise ourselves in the garb of merchants, so that no one may know us. And the Vizier replied, I hear and obey. They arose immediately, and, having pulled off the magnificent apparel with which they were then clad, put on the attire of merchants. And they were three; the Caliph, and Giafar, and Mesrour the Executioner.

They walked from place to place until they arrived at the Tigris, when they saw an old man sitting in a boat; and approaching him, they saluted him, and said to him, O sheikh, we desire of thy favour and kindness that thou wouldst amuse us in this thy boat, and take this piece of gold as thy hire. But the sheikh said, Who is he that can amuse himself here? For the Caliph Haroun Alrashid embarketh every night on the river Tigris on board a small vessel, attended by a crier who proclaimeth and saith, O all ye companies of men, great and small, noble and plebeian, young men and youths, whosoever embarketh in a vessel and traverseth the Tigris, I will strike off his head, or hang him upon the mast of his vessel!—Ye have now almost encountered him; for his bark is approaching.—So the Caliph and Giafar said, O sheikh, take these two pieces of gold, and convey us into one of those arches, that we may remain there until the bark of the Caliph hath passed. And the sheikh replied, Give me the gold, and our reliance be upon God, whose name be exalted! He took the gold, set his boat afloat with them, and proceeded a little way; and lo, the bark approached from the bosom of the Tigris, and in it were lighted candles and cressets. The sheikh therefore said to them, Did I not tell you that the Caliph passed along the river every night? Then he began to say, O excellent Protector, remove not the veils of thy protection! He conveyed them into an arch, and spread a black cloth over them; and they gratified their curiosity by gazing at the spectacle from beneath the cloth. They beheld at the head of the bark a man having in his hand a cresset of red gold, in which he was burning aloes-wood: he wore a vest of red satin; upon one of his shoulders was a piece of yellow embroidered stuff; upon his head, a muslin turban; and upon his other shoulder, a bag of green silk full of aloes-wood, from which he supplied the cresset with fuel instead of using common fire-wood. They saw likewise another man, at the

stern of the bark, clad as the former one, and having in his hand a similar cresset. And there were also in the bark two hundred mamlouks, standing on the right and left; and in it was placed a throne of red gold, upon which was sitting a handsome young man, like the moon, clad in a dress of black, with embroidery of yellow gold. Before him was a man resembling the Vizier Giafar, and at his head stood a eunuch like Mesrour, with a drawn sword in his hand. And they saw moreover twenty boon-companions.

Now when the Caliph beheld this, he said, O Giafar. The Vizier replied, At thy service, O Prince of the Faithful. And the Caliph said, Probably this is one of my sons; either Mamoun, or Emin. Then gazing at the young man as he sat on the throne, he beheld him to be of consummate beauty and loveliness, and justness of stature; and after attentively observing him, he looked towards the Vizier, and said, O Vizier.—At thy service, replied Giafar. And the Caliph said, By Allah, this person sitting on the throne hath not omitted anything appertaining to the distinctions of the Caliph; and he who is before him is as though he were thyself, O Giafar; and the eunuch who is standing at his head, as though he were Mesrour; and these boon-companions are as though they were my boon-companions. My reason is confounded at this affair! By Allah, I am full of wonder at this event, O Giafar!—And I also, by Allah, O Prince of the Faithful! replied the Vizier.—The bark then passed on until it disappeared from before their eyes; whereupon the sheikh put forth with his boat, and said, Praise be to God for our safety, and that no one hath fallen in with us! And the Caliph said, O sheikh, doth the Caliph every night embark on the Tigris? The sheikh answered, Yes, O my master; and for a whole year he hath continued to do so. And the Caliph said, O sheikh, we desire of thy favour that thou wouldst wait for us here next night, and we will give thee five pieces of gold; for we are strangers, and wish to amuse ourselves, and we are lodging in [the quarter of] Khandak. The sheikh replied, I am entirely at your service.

Then the Caliph and Giafar and Mesrour departed from the sheikh and returned to the palace, and having taken off their merchants' attire, and put on the apparel of state, each seated himself in his place. The Emirs and Viziers came in, and the chamber-

lains and lieutenants, and the council was fully attended. And when the day closed, and all ranks of the people had dispersed, each having gone his way, the Caliph Haroun Alrashid said, O Giafar, arise with us that we may amuse ourselves with the sight of the other Caliph. Whereupon Giafar and Mesrour laughed.

They clad themselves again in the attire of merchants, and went forth and pursued their way through the city, in a state of the utmost hilarity. They went out from a private door; and when they arrived at the Tigris, they found the sheikh, the owner of the boat, sitting waiting for them. So they embarked with him in the boat; and they had not long sat with him when the bark of the False Caliph approached them; and looking attentively at it, they saw in it two hundred mamlouks, different from those of the preceding night, and the bearers of the cressets proclaiming as usual. And the Caliph said, O Vizier, this is such a thing that if I heard of it I could not believe it; but I have beheld it with my eyes. He then said to the owner of the boat in which they were sitting, Take, O sheikh, these ten pieces of gold, and convey us towards them; for they are in the light, and we are in the dark; so we shall see them, and amuse ourselves by observing them, and they will not see us. The sheikh therefore took the ten pieces of gold, and, steering his boat towards them, proceeded in the gloom that surrounded the bark of the False Caliph, until they arrived at the gardens, where they beheld a walled enclosure. At this enclosure the bark of the False Caliph anchored; and lo, young men were standing there, with a mule saddled and bridled; and the False Caliph, having landed, mounted the mule, and proceeded in the midst of the boon-companions; the cresset-bearers vociferating, and the household-attendants busying themselves in performing their several services for the False Caliph.

Haroun Alrashid then landed, together with Giafar and Mesrour, and they made their way through the midst of the mamlouks, and walked on before them. But the cresset-bearers, looking towards them, and beholding three persons, whose dress was that of the merchants, and who appeared to be strangers, were displeased with them, and they made a sign, and caused them to be brought before the False Caliph, who, when he saw them, said to them, How came

ye to this place, and what brought you at this time? So they answered, O our lord, we are a party of foreign merchants: we arrived this day, and came forth to-night to walk, and lo, ye approached, and these persons came and laid hold upon us, and placed us before thee. This is our story.—And the False Caliph replied, No harm shall befall you, as ye are strangers; but had ye been of Bagdad I had struck off your heads. Then looking towards his Vizier, he said to him, Take these persons with thee; for they are our guests this night. And the Vizier replied, I hear and obey, O our lord. After this, the False Caliph proceeded, and they with him, until they arrived at a lofty and grand palace, strongly constructed, such as no Sultan hath possessed, rising from the dust, and reaching to the skirts of the clouds. Its door was of Indian wood, adorned with brilliant gold; and through this door one passed into a saloon with a fountain and a slightly elevated platform, and carpets, and cushions covered with brocade, and small pillows, and long mattresses; in it a curtain was hung; and there was furniture that astonished the minds of the spectators, and that one would fail to describe; and upon the door were inscribed these two verses:—

This palace—on which be blessing and peace!—Fortune hath invested with its loveliness:
In it are varieties of wonders and rarities, so that the penmen are perplexed in describing it.

The False Caliph, having entered, together with the company, proceeded and seated himself upon a throne of jewelled gold, upon which was a prayer-carpet of yellow silk; and when the boon-companions had taken their seats, and the executioner had stationed himself before his master, the servants spread the table, and the party ate. The dishes were then removed, and the hands were washed, and the attendants brought the wine service. The bottles and the cups were arranged, and the wine circulated until it came to the Caliph Haroun Alrashid; but he refused to drink; whereupon the False Caliph said to Giafar, Wherefore doth not thy companion drink? O my lord, answered the Vizier, for a long time he hath not drunk of this beverage. The False Caliph therefore said, I have another beverage, suitable to thy companion; it is a kind of cider. And he gave orders to bring it. So they brought

The False Caliph entering his Palace.

it immediately: and the False Caliph, advancing towards Haroun Alrashid, and standing before him, said to him, Whenever the turn cometh round to thee, drink of this beverage. They then continued merrily taking the cups of wine, until it rose into their heads and overpowered their reason; when the Caliph Haroun Alrashid said to his Vizier, O Giafar, by Allah, we have not vessels like these. Would, then, that I knew the history of this young man!—But while they were talking together privately, the young man cast a

glance towards them, and found the Vizier whispering to the Caliph: so he said, Whispering is an act of rudeness. The Vizier therefore replied, No rudeness is committed here: but this my companion saith, Verily I have travelled into most countries, and caroused with the greatest of Kings, and associated with the warriors, yet I have not witnessed an entertainment better conducted than this, nor experienced a more joyous night than the present; save that the people of Bagdad say, Drink without music sometimes occasioneth the headache.

And when the False Caliph heard these words, he smiled, and became cheerful. He had in his hand a rod, and he struck a round cushion with it; whereupon a door opened, and there came forth from it a eunuch bearing a throne of ivory inlaid with brilliant gold, and followed by a damsel of surpassing beauty and loveliness and elegance and consummate grace. The eunuch placed the throne, and the damsel seated herself upon it, resembling the sun shining forth in the clear sky. In her hand was a lute of Indian manufacture, and she placed it in her lap, and leaning over it as the mother leaneth over her child, sang to it. But first, with emotion, she played over four and twenty airs, so that she astonished the minds of her hearers. Then returning to her first air, with exhilarating modulations she sang these verses:—

> The tongue of love in my heart addresseth thee, acquainting thee that I am enamoured of thee;
> And I have evidence in the burning of a tortured heart, and a wounded eye, and incessant tears.
> I knew not love until I loved thee; but God's decree overtaketh his creatures.

And when the False Caliph heard these verses sung by the damsel, he uttered a great cry, and rent the dress that was upon him to the skirt; whereupon a curtain was let down over him, and the attendants brought him another dress, more handsome than the former one, and he put it on.

He then sat as before; and when the cup came to him, he again struck the rod upon the round cushion; and lo, a door opened, and there came forth from it a eunuch bearing a throne of gold, and behind him was a damsel more beautiful than the first damsel. And

she seated herself upon the throne, having in her hand a lute that would sadden the heart of the envious; and she sang to it these two verses:—

How can I be patient, with the fire of love in my heart, and the tears ever pouring in a flood from my eye?
By Allah, life hath no sweetness to rejoice me. And how can a heart filled with grief be happy?

And the young man, on hearing these verses, again uttered a great cry, and tore the clothes that were upon him to the skirt; and the curtain was let down over him, and they brought him another suit, which he put on.

Then composing himself upon his seat, he resumed his former state, entering cheerfully into conversation; and when the cup came to him, he struck the round cushion, and there came forth a eunuch followed by a damsel handsomer than the one who had just preceded her. The eunuch had with him a throne, and the damsel seated herself upon it, with a lute in her hand, and sang to it these verses:—

Cease from your abandonment, and abate your cruelty; for my heart, by your existence, hath not relinquished you!
Have mercy on a disordered, sad, mourning lover, full of desire, and enslaved by his passion for you!
Sickness hath wasted him, through the excess of his ecstasy, and he hath supplicated the Deity for thine approval.
O full moon, whose place is in my heart! How can I prefer any mortal to you?

And again, when the young man heard these verses, he uttered a great cry, rending the clothes that were upon him, and they let down the curtain over him, and brought him other clothes.

After this, he resumed his former state with his boon-companions, and the cups circulated; and when the cup came to him, he struck the round cushion as before; whereupon the door opened and a page came forth from it with a throne, and behind him was a damsel. He set the throne for her, and she seated herself upon it, and, taking the lute, tuned it, and thus sang to it:—

When will disjunction and hatred cease, and the pleasures that have passed return unto me?

Yesterday we were united in the same abode, in happy converse, and saw the enviers heedless;
But fortune hath betrayed us and disunited us, having left our residence like the desert.
Wouldst thou have me relinquish the beloved, O my censurer? I find my heart will not comply with the censurer's wish.
Cease then to blame me, and leave me in my passion; for my mind hath not been void of cheering thoughts of the beloved.
O my lord who hast been faithless and changing, think not that my heart on account of thine estrangement hath relinquished thee.

And the False Caliph, when he had heard the damsel's song, again uttered a great cry, tore the clothes that were upon him, and fell down in a fit; upon which the attendants would have let fall the curtain over him as usual; but its cords were immoveable; and Haroun Alrashid, looking towards the young man, beheld upon his body the marks of beating with sticks. So after he had looked, and certified himself of the fact, he said to his Vizier, O Giafar, by Allah, he is a comely young man, but an abominable thief.—How, said Giafar, hast thou discovered that, O Prince of the Faithful? The Caliph rejoined, Didst thou not see upon his sides the scars occasioned by whips?

Then the attendants let down the curtain over their master, and brought him another suit of clothing; and after he had put it on, he composed himself on his seat as at first, with his boon-companions; but looking towards the Caliph and Giafar, he saw them conversing together privately; whereupon he said to them, What is the news, O ye two young men? So Giafar answered, O our lord, good news; save that it is a fact not concealed from thee that this my companion is of the merchants, and he hath journeyed to all the great cities and the regions of the earth, and hath associated with the Kings and with the best of men, and he saith to me, Verily that which hath been done by our lord the Caliph this night is excessive extravagance, and I have not seen any one do as he hath done in all the countries of the earth; for he hath rent such and such suits of apparel; each suit of the value of a thousand pieces of gold; and this is exceeding extravagance.—But the False Caliph replied, What is this? Verily the wealth is mine, and the stuff is mine; and this is one of the means of bestowing presents upon the servants

and other attendants: for every suit of apparel that I have rent is for one of the boon-companions who are present, and I have assigned to them, with each suit of apparel, five hundred pieces of gold. The Vizier therefore said, Excellently hast thou done, O our lord. And he recited these two verses:—

The virtues have built a mansion in the midst of thy hand, and thou hast made thy wealth common to all men.
If the virtues should ever close their doors, thy hands would be a key that would open their lock.

And when the young man heard these verses from the mouth of the Vizier Giafar, he gave orders to present him with a thousand pieces of gold and a suit of apparel.

The cups then circulated among them again, and the wine was pleasant to them, and Alrashid, addressing his Vizier, said, O Giafar, inquire of him respecting the marks of the beating upon his sides, that we may see what he will say in his answer. Giafar replied, Hasten not, O our lord, but soothe thy mind; for patience is more becoming. The Caliph, however, said, By my head, and by the tomb of Abbas, if thou ask him not, I will assuredly stop thy breath. And upon this, the young man looked towards the Vizier and said, What is the matter with thee and thy companion, that ye are whispering together? Acquaint me with the subject of your conversation.—Giafar answered, It is good. But the young man replied, I conjure thee by Allah that thou tell me your story, and conceal from me nothing of your affair. So the Vizier said, O my lord, he saw upon thy sides the marks occasioned by whips and sticks, and he wondered thereat extremely, and said, How can the Caliph be beaten? And he desireth to know the cause.—And when the young man heard this, he smiled, and said, Know that my story is extraordinary, and my case is wonderful; if it were engraved upon the understanding, it would be a lesson to him who would be admonished. Then he groaned, and recited these verses:—

My story is wonderful, surpassing all wonders. I swear by love that my ways have become strait to me.
If then ye desire to hear me, listen; and let every one in this assembly be silent.

Attend to my words; for they are significant, and my speech is true; it is not false.
I am a victim of desire, and of ardent passion, and my murderess surpasseth all the high-bosomed damsels.
She hath a deep black eye, like an Indian sword, and she shooteth arrows from the bows of her eyebrows.
Now my heart feeleth that among you is our Imam, the Caliph of this age, and of excellent descent;
And that the second of you is he who is called Giafar, his Vizier, a lord and the son of a lord;
And that the third of you is Mesrour, his Executioner: then if this my assertion be not false,
I have attained the whole of what I wish by this occurrence; and in every respect my heart is rejoiced.

But when they heard these words from his mouth, Giafar swore to him, making use of an ambiguous oath, that they were not the persons whom he had mentioned. And upon this, the young man laughed, and said,

Know, O my lords, that I am not the Prince of the Faithful, but that I have only called myself by this title to obtain what I desire from the sons of the city. In truth, my name is Mahomed Ali the son of Ali the Jeweller. My father was of the higher order of society, and he died, and left to me great wealth, in gold and silver, and pearls and coral, and rubies and chrysolites and other jewels, as well as landed property, baths and fields, and gardens, and shops and ovens, and male black slaves and female slaves and pages. And it happened one day, that I was sitting in my shop, with my servants and dependants around me, and lo, a damsel approached, mounted upon a mule, and attended by three other damsels, like moons; and when she came up to me, she alighted at my shop, and, seating herself with me, said to me, Art thou Mahomed the Jeweller? I answered her, Yes, I am he, thy mamlouk and thy slave. And she said, Hast thou a necklace of jewels suitable to me?—O my mistress, I answered, what I have I will exhibit to thee and place before thee; and if any of them please thee, it will be of the good fortune of the mamlouk; and if none of them please thee, of his ill luck. I had a hundred necklaces of jewels, and I exhibited to her all of them: but none of those pleased her, and she said,

The lady Dunia examining the Necklace.

I desire better than I have seen. Now I had a small necklace which my father had bought for a hundred thousand pieces of gold, and the like of it existed not in the possession of any one among the great Sultans: so I said to her, I have yet a necklace of fine stones and jewels, the like of which no one of the great or of the small possesseth. And she replied, Show it to me. And when she saw it, she said, This is the thing that I desire, and it is what I have wished for all my life. Then she said to me, What is its price? I answered her, Its price to my father was a hundred thousand pieces of gold. And she replied, And thou shalt have five thousand pieces of gold as profit. I said, O my mistress, the necklace and its owner are at thy service, and there is no opposition on my part. But she replied, Thou must receive a profit, and thou wilt still be entitled to abundant thanks. She then immediately arose, quickly mounted the mule, and said to me, O my master, in the name of Allah, do me the favour to accompany us, that thou mayest receive the price; for this thy day is to us like milk.

I therefore arose, and, having closed the shop, proceeded with her in security until we arrived at the house; and I found it to be a mansion displaying evident signs of prosperity: its door was adorned

with gold and silver and ultramarine, and upon it were inscribed these two verses:—

> O mansion, may mourning never enter thee, nor fortune act treacherously to thine owner!
> An excellent mansion to every guest art thou when other places are strait unto him.

The damsel alighted, and entered the house, ordering me to seat myself upon the bench at the door until the money-changer should come. So I sat a while at the door; and lo, a damsel came forth to me and said to me, O my master, enter the vestibule, for thy sitting at the door is dishonourable. I arose, therefore, and entered the vestibule, where I seated myself upon the wooden sofa; and while I was sitting there, a damsel came forth and said to me, O my master, my mistress saith to thee, Enter, and seat thyself at the door of the saloon, to receive thy money. Accordingly I arose, and entered the house, and when I had sat a moment, I beheld a throne of gold, with a silken curtain over it, and the curtain was raised, and there appeared beneath it the damsel who had purchased of me the necklace. She had displayed a face like the disk of the moon, and the necklace was upon her neck. My reason was disturbed, and my mind was confounded at the sight of that damsel, by reason of her excessive beauty and loveliness. And when she beheld me, she rose from the throne, and came towards me, saying to me, O light of my eye, is every one who is comely like thee, without sympathy for his beloved?—O my mistress, I replied, all beauty is centred in thee, and is one of thy charms. And she said, O Jeweller, know that I love thee, and I did not believe that I could bring thee into my abode. Then she bent over me, and I kissed her, and she kissed me; after which she said to me, I am a virgin whom no man hath approached, and I am not unknown in the city. Knowest thou who I am?—I answered, No, by Allah, O my mistress. And she rejoined, I am the lady Dunia, the daughter of Yahya the son of Kaled the Barmecide, and my brother is Giafar, the Vizier of the Caliph. So when I heard these her words, I drew back from her, saying to her, O my mistress, I am not in fault in making advances towards thee. Thou excitedst my desire.—But she replied, No harm

Cadi performing the Marriage Contract.

shall befall thee; and thou must attain thy wish by the means that God approveth; for the disposal of myself is in my own power, and the Cadi shall officiate for me in performing the ceremony of my contract. I desire to be unto thee a wife, and that thou be to me a husband.

She then called for the Cadi and the witnesses, and busily occupied herself in preparing; and when they came, she said to them, Mahomed Ali the son of Ali the Jeweller hath demanded me in marriage, and given me this necklace as my dowry; and I have accepted his proposal, and consented. So they performed the contract of my marriage to her, and I took her as my wife. And after this she caused the wine-vessels to be brought, and the cups circulated in the most agreeable and perfect order; and when the wine penetrated into our heads, she ordered a damsel, a lute-player, to sing. She therefore did so, and others sang after her, one after another, until ten damsels had sung. Then the lady Dunia took the lute, and, with delightful modulations, sang these verses:—

I swear by the pliancy of thy gracefully-moving figure, that I am suffering the torture of thine estrangement.
Pity then a heart that is burning with thy love, O bright as the full moon in the darkness of night!

And when she had finished, I took the lute from her, and, playing in an extraordinary manner, sang thus:—

> Extolled be the perfection of my Lord who hath given thee all beauty, so that I have become thy captive!
> O thou who hast an eye by which thou captivatest mankind, pray that I may be safe from the arrows that thou shootest!

And on hearing my song, she rejoiced exceedingly.

I resided with her a whole month, abandoning my shop and family and home; and she said to me one day, O light of the eye, O my master Mahomed, I have determined to-day to visit the bath, and do thou remain upon this couch, and not move from thy place until I return to thee. She conjured me to do so, and I replied, I hear and obey. Then she made me swear that I would not move from my place, and, taking her female slaves with her, went to the bath. And by Allah, O my brothers, she had not arrived at the end of the street when the door was opened and there came in through it an old woman, who said, O my master Mahomed, the lady Zobeide summoneth thee; for she hath heard of thy polite accomplishments and elegance, and of the excellence of thy singing. I replied, By Allah, I will not rise from my place until the lady Dunia cometh. But the old woman rejoined, O my master, cause not the lady Zobeide to be incensed against thee, and to become thine enemy. Arise then, and answer her summons, and return to thy place. So I arose immediately and repaired to her, the old woman preceding me, until she conducted me to the lady Zobeide; and when I came to her, she said to me, O light of the eye, art thou the beloved of the lady Dunia? I answered, I am thy mamlouk and thy slave. And she said, He hath spoken truth who hath described thee as distinguished by beauty and loveliness and good breeding and every charming quality; for thou surpassest the description: but sing to me, that I may hear thee. So I replied, I hear and obey. And she gave me the lute, and I sang to it these verses:—

> The heart of the lover is wearied in his suit, and his body becometh the spoil of diseases.

Among the riders of these haltered camels is none other than a lover whose beloved is among the caravan.
I commit to God's care a moonlike beauty in your tents, whom my heart loveth, but who is veiled from my eye;
Now consenting, now angry; how sweet is her feigned coyness! for everything that the loved-one doth is loved.

And when I had finished the song, she said to me, Allah give health to thy body, and sweetness to thy voice! for thou art perfect in comeliness and polite accomplishments and in singing. And now arise and repair to thy place before the lady Dunia cometh; lest she find thee not, and be incensed against thee.

So I kissed the ground before her, and went forth, and proceeded with the old woman before me until I arrived at the door from which I had come out. But when I entered, and came to the couch, I found that the lady Dunia had returned from the bath, and she was sleeping upon the couch. I therefore seated myself at her feet, and pressed them with my hands; whereupon she opened her eyes, and, seeing me, drew up her feet, and kicked me down from the couch, and said, O traitor, thou hast violated thine oath, and perjured thyself. Thou gavest me a promise that thou wouldst not move from thy place, and thou hast broken thy promise, and gone to the lady Zobeide. By Allah, were it not for my fear of disgracing myself, I would demolish her palace over her head!—She then said to her black slave, O Sawab, arise, and strike off the head of this lying traitor; for we have no further need of him. So the slave advanced, and having torn a strip from his skirt, bound my eyes with it, and was about to strike off my head. But the female slaves, great and small, came to her and said, O our mistress, this is not the first who hath been guilty of a fault, and he knoweth not thy temper, nor hath he committed an offence that requireth his slaughter. And upon this she said, By Allah, I must cause him to bear some mark of my resentment. Accordingly she gave orders to be me, whereupon they beat me on my sides, and these scars wl ·h ye have beheld are the result. After that, she commanded I should be turned out; and they took me forth to a distance from the mansion, and threw me down.

I raised myself, and walked on by a few steps at a time until I

The Bark of the False Caliph.

arrived at my abode, when I caused a surgeon to be brought, and showed him the wounds occasioned by the beating; and he treated me with kindness, and applied himself to my cure. And when I recovered, and had entered the bath, and my pains and disorders had ceased, I went to the shop, and, taking all the goods that it contained, sold them, and with their united price I bought for myself four hundred mamlouks, such as no King ever collected; and every day two hundred of them rode forth with me. I also made this bark, for the construction of which I expended five thousand pieces of gold; and I called myself the Caliph, appointing each of my servants to the office of some one of the dependants of the Caliph, and equipping him in his costume, and proclaimed, Whosoever amuseth himself upon the Tigris, I will strike off his head without

delay. Thus I have continued to do for a whole year; but I have heard no tidings of the damsel, nor seen any trace of her.

Then the young man lamented, and poured forth tears, and recited these verses:—

By Allah, I shall never forget her, nor draw near to any but such as may draw her to me.
She is like the full moon in her aspect. Extolled be the perfection of her Maker! Extolled be her Creator!
She hath made me full of mourning, sleepless, love-sick; and my mind is confounded by her charms.

—And when Haroun Alrashid heard his words, and knew his transport and ardour and desire, his mind was disturbed with sorrow for him; he was lost in wonder, and he said, Extolled be the perfection of God, who appointeth for everything a cause!—Then they begged leave of the young man to depart; and he gave them permission; Alrashid determining to do him justice, and to treat him with the utmost munificence.

They departed from him, proceeding to the palace; and when they had remained sitting there a while, and changed their clothes, and put on the robes of state, Mesrour the Executioner stood before the Caliph and Giafar, and the Caliph said to Giafar, O Vizier, bring hither to me the young man with whom we were last night. The Vizier replied, I hear and obey. And he repaired to him, and saluted him, and said to him, Answer the summons of the Prince of the Faithful, the Caliph Haroun Alrashid. So the young man went with him to the palace, with a heart contracted in consequence of the summons; and when he went in to the Caliph, he kissed the ground before him, greeted him with a prayer for the endurance of his glory and prosperity, and for the attainment of his desires, the continuance of his beneficence, and the cessation of evil and punishments, and, addressing him in the best manner he was able, said, Peace be on thee, O Prince of the Faithful, and Protector of the congregation of the believers! Then he recited these two verses:—

May thy gate never cease to be repaired to as a Caaba, and may its dust ever mark the foreheads of men!
That throughout all countries it may be proclaimed, this is the Makam, and thou art Ibrahim.

And the Caliph smiled in his face, returned his salutation, and looking at him with the eye of respect, caused him to draw near and to seat himself before him, and said to him, O Mahomed Ali, I desire of thee that thou relate to me what happened to thee this last night; for it was of a wonderful and surprising kind. The young man replied, Pardon, O Prince of the Faithful! Give me the handkerchief of indemnity, that my terror may subside, and my heart be appeased. And the Caliph said, Thou hast security from fear and sorrows.

So the young man began to relate to him the events which had happened to him from first to last. And the Caliph, knowing that the young man was enamoured, and parted from the object of his passion, said to him, Dost thou desire me to restore her to thee?—This, answered the young man, will be an instance of the abundant beneficence of the Prince of the Faithful. And thereupon the Caliph, looking towards the Vizier, said to him, O Giafar, bring to me thy sister, the lady Dunia, the daughter of the Vizier Yahya the son of Kaled. So Giafar replied, I hear and obey. He brought her immediately; and when she stood before him, the Caliph said to her, Knowest thou who is this?—O Prince of the Faithful, she said, how should women have knowledge of men? And the Caliph smiled, and said to her, O Dunia, this is thy lover, Mahomed Ali the son of the Jeweller: we have become acquainted with the case, and heard the story from its beginning to its end, and understood what was public and what was private of it; and the thing is not concealed, though it was veiled.—O Prince of the Faithful, she replied, it was written in the book [of God's decrees], and I beg forgiveness of God the Great for the actions committed by me, and request of thy goodness that thou wilt pardon me. And upon this the Caliph laughed, and, having summoned the Cadi and the witnesses, renewed the contract of her marriage to her husband Mahomed Ali the son of the Jeweller; and there resulted to them the utmost felicity; and to the envious, mortification. The Caliph also made the young man one of his boon-companions; and he and his wife continued in happiness and delight and cheerfulness until they were visited by the terminator of delights, and the separator of companions.

The Mother of Abou Mahomed the Lazy exhorting her Son to traffic.

CHAPTER XIV.

COMMENCING WITH PART OF THE TWO HUNDRED AND NINETY-NINTH NIGHT, AND ENDING WITH PART OF THE THREE HUNDRED AND FIFTH.

THE STORY OF ABOU MAHOMED THE LAZY.

HAROUN ALRASHID was sitting one day upon the imperial throne, when there came in to him a young man of the eunuchs, with a crown of red gold set with pearls and jewels, comprising all kinds

of jacinths and jewels such as no money would suffice to procure. This young man kissed the ground before the Caliph, and said to him, O Prince of the Faithful, the lady Zobeide kisseth the ground before thee, and saith to thee, Thou knowest that she hath made this crown, and it wanteth a large jewel to be affixed to its summit; and she hath searched among her treasures, but found not among them a large jewel such as she desireth. So the Caliph said to the chamberlains and lieutenants, Search for a large jewel such as Zobeide desireth. They therefore searched, but found nothing that suited her; and they acquainted the Caliph with this; in consequence of which his bosom became contracted, and he said, How is it that I am Caliph, and King of the Kings of the earth, and am unable to procure a jewel? Wo unto you! Inquire of the merchants.—And they inquired of the merchants; but they answered them, Our Lord the Caliph will not find the jewel save with a man of Balsora, named Abou Mahomed the Lazy. So they informed the Caliph of this; and he ordered his Vizier Giafar to send a note to the Emir Mahomed Zobeidi, the Governor of Balsora, desiring him to fit out Abou Mahomed the Lazy, and to bring him before the Prince of the Faithful. The Vizier, therefore, wrote a note to that effect, and sent it by Mesrour.

Mesrour immediately repaired with it to the city of Balsora, and went in to the Emir Mahomed Zobeidi, who rejoiced at seeing him, and treated him with the utmost honour. He then read to him the note of the Prince of the Faithful Haroun Alrashid, and he said, I hear and obey. He forthwith sent Mesrour with a number of his retinue to Abou Mahomed the Lazy, and they repaired to him, and knocked at his door; whereupon one of the pages came forth to them, and Mesrour said to him, say to thy master, The Prince of the Faithful summoneth thee. So the page went in and acquainted him with this; and he came forth, and found Mesrour, the chamberlain of the Caliph, attended by the retinue of the Emir Mahomed Zobeidi; upon which he kissed the ground before him, and said, I hear and obey the command of the Prince of the Faithful: but enter ye our abode. They replied, We cannot do so, unless to pay a hasty visit, as the Prince of the Faithful hath commanded us; for he is expecting thine arrival. But he said, Have patience with me

a little, that I may arrange my business. And they entered the house with him, after excessive persuasion; and they beheld, in the passage, curtains of blue brocade embroidered with red gold. Then Abou Mahomed the Lazy ordered some of his pages to conduct Mesrour into the bath which was in the house; and they did so. And he saw its walls and its marble pavements to be of extraordinary construction: it was decorated with gold and silver, and its water was mixed with rose-water. The pages paid all attention to Mesrour and those who were with him, and served them in the most perfect manner; and when they came forth from the bath, they clad them with honorary dresses of brocade interwoven with gold; after which, Mesrour and his companions entered and found Abou Mahomed the Lazy sitting in his pavilion. Over his head were hung curtains of brocade interwoven with gold and adorned with pearls and jewels; the pavilion was furnished with cushions embroidered with red gold; and he was sitting upon his mattress, which was upon a couch set with jewels. When Mesrour came in to him, he welcomed him and met him, and, having seated him by his side, gave orders to bring the table; and when Mesrour beheld that table, he said, By Allah, I have never seen the like of this in the palace of the Prince of the Faithful! It comprised varieties of viands, all placed in dishes of gilt China-ware.—We ate, says Mesrour, and drank, and enjoyed ourselves until the close of the day, when he gave to each of us five thousand pieces of gold. And on the following day, they clad us in green dresses of honour, embroidered with gold, and treated us with the utmost honour.—Mesrour then said to Abou Mahomed the Lazy, It is impossible for us to remain longer than this period, from our fear of the Caliph. But Abou Mahomed the Lazy replied, O our lord, have patience with us until to-morrow, that we may prepare ourselves, and then we will proceed with you. So they remained that day, and passed the night until the morning; when the pages equipped a mule for Abou Mahomed the Lazy, with a saddle of gold adorned with varieties of pearls and jewels; whereupon Mesrour said within himself, When Abou Mahomed presenteth himself before the Caliph with this equipage, I wonder whether he will ask him how he obtained such wealth.

After that, they took leave of Mahomed Zobeidi, and, going

Escort of Abou Mahomed the Lazy.

forth from Balsora, journeyed on until they arrived at the city of Bagdad; and when they went in to the Caliph, and stood before him, he ordered Abou Mahomed to seat himself. So he sat, and, addressing the Caliph with politeness, said, O Prince of the Faithful, I have brought with me a present in token of service: then may I produce it, with thy permission? Alrashid answered, There will be no harm in that. Accordingly Abou Mahomed gave orders to bring a chest, which he opened, and he took forth from it some rarities, among which were trees of gold, the leaves whereof were formed of brilliant emeralds, and its fruits of red and yellow jacinths, and white pearls; whereat the Caliph wondered. Then he caused a second chest to be brought, and took forth from it a tent of brocade, adorned with pearls and jacinths, and emeralds and chrysolites, and varieties of other jewels: its poles were of new Indian aloes-wood; its skirts were adorned with emeralds; and upon it were represented the forms of all living creatures, as birds and wild beasts; all these designs being adorned with jewels, jacinths and emeralds, and chrysolites and balass rubies and all kinds of minerals. And when Alrashid beheld it, he rejoiced exceedingly. Abou Mahomed the Lazy then said, O Prince of the Faithful, imagine not that I have brought to thee this, fearing anything or coveting aught; for the truth is, that I saw myself to be a man of the common people, and saw that this was not suitable to any one but the

Prince of the Faithful; and if thou give me permission, I will gratify thee with the sight of some of the feats that I am able to accomplish. To this, Alrashid replied, Do what thou wilt, that we may see. And Abou Mahomed said, I hear and obey. Then he moved his lips, and made a sign to the battlements of the palace; whereupon they inclined towards him; and he made another sign to them, and they resumed their proper position. After this, he made a sign with his eye, and there appeared before him private chambers with closed doors; and he addressed some words towards them, whereat the voices of birds replied to him. And Alrashid wondered at this extremely, and said to him, Whence obtainedst thou all this power, when thou art not known otherwise than by the appellation of Abou Mahomed the Lazy, and they have informed me that thy father was a cupper serving in a public bath, and that he left thee nothing?—O Prince of the Faithful, he answered, hear my story; for it is wonderful and extraordinary: if it were engraved on the understanding, it would be a lesson to him who would be admonished. Alrashid said, Relate what thou hast to tell, and acquaint me with it, O Abou Mahomed. So he said,

Door in Oriental Houses.

Know, O Prince of the Faithful (may God continue thy glory

and power!), that the account of the people, that I am known by the surname of the Lazy, and that my father left me not any property, is true; for my father was no other than thou hast said: he was a cupper in a public bath. In my youth I was the laziest of all beings existing upon the face of the earth. My laziness was so great that when I was sleeping in the hot season and the sun came upon me, I was too sluggish to rise and remove from the sun to the shade. Thus I remained fifteen years, at the expiration of which period my father was admitted to the mercy of God (whose name be exalted!), and left me nothing. But my mother used to act as a servant to some people, and feed me and give me drink, while I lay upon my side. And it happened that my mother came in to me one day, bringing five pieces of silver; and she said to me, O my son, I have been told that the sheikh Aboul Muzaffar hath determined to make a voyage to China. This sheikh loved the poor, and was one of the virtuous. And my mother said, O my son, take these five pieces of silver, and repair with us to him, and we will request him to buy for thee with it something from the land of China: perhaps a profit may thence accrue to thee, of the bounty of God, whose name be exalted! But I was too lazy to arise and go with her. And upon this she swore by Allah that if I did not arise and accompany her she would not feed me nor give me to drink nor come in to me, but would leave me to die of hunger and thirst. So when I heard her words, O Prince of the Faithful, I knew that she would do so, on account of her knowledge of my laziness. I therefore said to her, Seat me. And she did so, while I wept.—Bring me my shoes, said I. And she brought them; and I said, Put them on my feet. And she put them on. I then said, Lift me up from the ground. And

Abou Mahomed the Lazy.

when she had done this, I said, Support me, that I may walk. So she supported me, and I continued walking, and stumbling upon my skirts, until we arrived at the bank of the river, when we saluted the sheikh, and I said to him, O uncle, art thou Muzaffar? He answered, At thy service. And I said, Take these pieces of silver, and buy with them for me something from the land of China: perhaps God may give me a profit from it. And the sheikh Aboul Muzaffar said to his companions, Do ye know this young man? They answered, Yes: this person is known by the name of Abou Mahomed the Lazy; and we have never seen him to have come forth from his house excepting on this occasion. The sheikh Aboul Muzaffar then said, O my son, give me the money, and may the blessing of God (whose name be exalted!) attend it. And he received the money from me, saying, In the name of God. After which, I returned with my mother to the house.

The sheikh Aboul Muzaffar set forth on the voyage, and with him a company of merchants, and they proceeded without interruption until they arrived at the land of China; when the sheikh sold and bought, and set forth to return, he and those who were with him, after they had accomplished their desires. But when they had continued out at sea for three days, the sheikh said to his companions, Stay the vessel! The merchants asked, What dost thou want? And he answered, Know that the deposit committed to me, belonging to Abou Mahomed the Lazy, I have forgotten: so return with us, that we may buy for him with it something by which he may profit. But they replied, We conjure thee by Allah (whose name be exalted!) that thou take us not back; for we have traversed a very long distance, and in doing so we have experienced great terrors and exceeding trouble. Still he said, We must return. They therefore said, Receive from us several times as much as the profit of the five pieces of silver, and take us not back. So he assented to their proposal; and they collected for him a large sum of money.

Then they proceeded until they came in sight of an island containing a numerous population, where they cast anchor; and the merchants landed to purchase thence merchandise consisting of minerals and jewels and pearls and other things. And Aboul

The Man and the Apes.

Muzaffar saw a man sitting, with a great number of apes before him; and among these was an ape whose hair was plucked off. The other apes, whenever their master was inadvertent, laid hold upon this plucked ape, and beat him, and threw him upon their master; who arose thereat, and beat them, and chained and tormented them, for doing this; and all these apes became enraged in consequence against the other, and beat him again. Now when the sheikh Aboul Muzaffar saw this ape, he grieved for him, and showed kindness to him, and said to his owner, Wilt thou sell me this ape? The man answered, Buy. And the sheikh said, I have with me, belonging to a lad who is an orphan, five pieces of silver. Wilt thou sell him to me for that sum?—He answered, I sell him to thee. May God bless thee in him!—Then the sheikh took possession of him, and paid the money to his owner; and the slaves of the sheikh took the ape, and tied him in the ship.

After this, they loosed the sails, and proceeded to another island,

where they cast anchor. And the divers who dived for minerals and pearls and jewels and other things came down; and the merchants gave them money as their hire for diving. So they dived; and the ape, seeing them do this, loosed himself from his cord, leaped from the vessel, and dived with them; whereupon Aboul Muzaffar exclaimed, There is no strength nor power but in God, the High, the Great. We have lost the ape, with the luck of this poor youth for whom we bought him!—They despaired of the ape; but when the party of divers came up, lo, the ape came up with them, having in his hands precious jewels; and he threw them down before Aboul Muzaffar, who wondered at this, and said, Verily, there is a great mystery in this ape!

Then they loosed, and proceeded to an island called the Island of the Ethiops, who are a people of the blacks, that eat the flesh of the sons of Adam. And when the blacks beheld them, they came to them in boats, and, taking all that were in the ship, bound their hands behind them, and conducted them to the King, who ordered them to slaughter a number of the merchants. So they slaughtered them, and ate their flesh. The rest of the merchants passed the night imprisoned, in great misery; but in the night the ape arose and came to Aboul Muzaffar, and loosed his chains. And when the merchants beheld Aboul Muzaffar loosed, they said, God grant that our liberation may be effected by thy hands, O Aboul Muzaffar! But he replied, Know ye that none liberated me, by the will of God (whose name be exalted!), but this ape; and I have bought my liberty of him for a thousand pieces of gold. So the merchants said, And we in like manner: each of us buyeth his liberty of him for a thousand pieces of gold, if he release us. The ape therefore arose and went to them, and began to loose one after another, until he had loosed them all from their chains; and they repaired to the ship, and embarked in it, and found it safe; nothing being lost from it.

They loosed immediately, and continued their voyage, and Aboul Muzaffar said, O merchants, fulfil the promise that ye have given to the ape. They replied, We hear and obey. And each of them paid him a thousand pieces of gold. Aboul Muzaffar also took forth from his property a thousand pieces of gold; and a great sum of money was thus collected for the ape. They then continued

their voyage until they arrived at the city of Balsora; whereupon their companions came to meet them; and when they had landed, Aboul Muzuffar said, Where is Abou Mohamed the Lazy? The news therefore reached my mother, and while I was lying asleep, my mother came to me and said, O my son, the sheikh Aboul Muzaffar hath arrived, and come to the city: arise then, and repair to him and salute him, and ask him what he hath brought for thee: perhaps God (whose name be exalted!) hath blessed thee with something. So I replied, Lift me from the ground, and support me, that I may go forth and walk to the bank of the river. I walked on, stumbling upon my skirts, until I came to the sheikh Aboul Muzaffar; and when he beheld me, he said to me, Welcome to him whose money was the means of my liberation and the liberation of these merchants, by the will of God, whose name be exalted! He then said to me, Take this ape; for I bought him for thee; go with him to thy house, and wait until I come to thee. I therefore

Aboul Muzaffar presenting the Ape to Abou Mahomed the Lazy.

took the ape before me, and went, saying within myself, By Allah, this is none other than magnificent merchandise! I entered my house, and said to my mother, Every time that I lie down to sleep, thou desirest me to arise to traffic: see then with thine eye this merchandise. Then I sat down; and while I was sitting, lo, the slaves of Aboul Muzaffar approached me, and said to me, Art thou Abou Mahomed the Lazy? I answered them, Yes. And behold, Aboul Muzaffar approached, following them. I rose to him, and kissed his hands, and he said to me, Come with me to my house. So I replied, I hear and obey. I proceeded with him until I entered the house, when he ordered his slaves to bring the money; and they brought it, and he said, O my son, God hath blessed thee with this wealth as the profit of the five pieces of silver. They then carried it in the chests upon their heads, and he gave me the keys of those chests, saying to me, Walk before the slaves to thy house; for all this wealth is thine.

I therefore went to my mother, and she rejoiced at this, and said, O my son, God hath blessed thee with this abundant wealth; so give over this laziness, and go down into the market-street, and sell and buy. Accordingly, I relinquished my lazy habits, and opened a shop in the market-street, and the ape sat with me upon my mattress: when I ate, he ate with me: and when I drank, he drank with me; and every day he absented himself from me from morning until noon, when he came, bringing with him a purse containing a thousand pieces of gold, and he put it by my side, and sat down. Thus he ceased not to do for a long time, until abundant wealth had accrued to me; whereupon I bought, O Prince of the Faithful, possessions and houses, and planted gardens, and purchased mamlouks and male black slaves and female slaves.

And it happened one day that I was sitting, and the ape was sitting with me upon the mattress, and lo, he looked to the right and left; whereat I said within myself, What is the matter with this ape? And God caused the ape to speak with an eloquent tongue, and he said, O Abou Mahomed! On hearing this, I was violently terrified; but he said, Fear not. I will acquaint thee with my condition. I am a Marid of the Genii; but I came to thee on account of thy poverty, and now thou knowest not the amount

of thy wealth; and I have a want for thee to perform, the accomplishment of which will be productive of good to thee.—What is it? I asked. He answered, I desire to marry thee to a damsel like the full moon.—And how so? said I.—To-morrow, he answered, attire thyself in thy rich clothing, mount thy mule with the saddle of gold, and repair with me to the market of the sellers of fodder: there inquire for the shop of the Shereef, and seat thyself by him, and say to him, I have come to thee as a suitor, desiring thy daughter. And if he say to thee, Thou hast not wealth nor rank nor descent,—Give him a thousand pieces of gold: and if he say to thee, Give me more,—do so, and excite his cupidity for money.—So I replied, I hear and obey: to-morrow I will do this, if it be the will of God, whose name be exalted!

Accordingly, when I arose in the morning, I put on the richest of my apparel, mounted the mule with the saddle of gold, and having gone to the market of the sellers of fodder, inquired for the shop of the Shereef, and found him sitting in his shop. I therefore alighted and saluted him, and seated myself with him. I had with me ten of my black slaves and mamlouks; and the Shereef said, Perhaps thou hast some business with us which we may have the pleasure of performing. So I replied, Yes: I have some business with thee.—And what is it? he asked. I answered, I have come unto thee as a suitor, desiring thy daughter. He replied, Thou hast not wealth nor rank nor descent. And upon this I took forth and presented to him a purse containing a thousand pieces of red gold, saying to him, This is my rank and descent; and he whom may God favour and preserve hath said, An excellent rank is [that conferred by] wealth. How good also is the saying of the poet!—

Whoso possesseth two dirhems, his lips have learned varieties of speech, which he uttereth:
His brethren draw near and listen to him, and thou seest him haughty among mankind.
Were it not for his money, in which he glorieth, thou wouldst find him in a most ignominious state.
When the rich man erreth in speech, they reply, Thou hast spoken truly, and not uttered vanity:
But when the poor man speaketh truly, they reply, Thou hast lied,—and make void what he hath asserted.

Verily money, in every habitation, investeth men with dignity and with comeliness:
It is the tongue for him who would be eloquent, and it is the weapon for him who would fight.

And when the Shereef heard these words, and understood the verses, he hung down his head for a while towards the ground; after which, he raised his head, and said to me, If it must be, I desire of thee three thousand pieces of gold besides. So I replied, I hear and obey. I immediately sent one of the mamlouks to my house, and he brought me the money that the Shereef had demanded; and when the Shereef saw this come to him, he arose from the shop, and said to his young men, Close it. Then he invited his companions from the market to his house, and, having performed the contract of my marriage to his daughter, said to me, After ten days I will introduce thee to her.

I returned to my house, full of joy, and in privacy informed the ape of that which had happened to me; whereupon he said, Excellently hast thou done. And when the time appointed by the Shereef approached, the ape said to me, I have a want for thee to perform: if thou accomplish it for me, thou shalt obtain of me what thou wilt. —And what is thy want? said I. He answered, At the upper end of the saloon in which thou wilt pay thy first visit to the daughter of the Shereef is a closet upon the door of which is a ring of brass, and the keys are beneath the ring. Take them, and open the door. Thou wilt find a chest of iron, at the corners of which are four talismanic flags; in the midst is a basin filled with money, and by its side are eleven serpents, and in the basin is tied a white cock with a cleft comb; and there is also a knife by the side of the chest. Take the knife, and kill with it the cock, tear in pieces the flags, and empty the chest; and after that, go forth to the bride. This is what I require of thee.—And I replied, I hear and obey.

I then went to the house of the Shereef, and, entering the saloon, I looked towards the closet which the ape had described to me. And when I was left alone with the bride, I wondered at her beauty and loveliness, and her justness of stature and form; for she was such that the tongue cannot describe her beauty and loveliness. I was exceedingly delighted with her; and when midnight came, and

the bride slept, I arose, took the keys, and opened the closet, and, taking the knife, I killed the cock, threw down the flags, and overturned the chest; whereupon the damsel awoke, and saw that the closet was opened, and the cock killed; and she exclaimed, There is no strength nor power but in God, the High, the Great! The Marid hath taken me!—And her words were not ended when the Marid encompassed the house, and snatched away the bride. Upon this, a clamour ensued; and, lo, the Shereef approached, slapping his face, and said, O Abou Mahomed, what is this deed that thou hast done unto us? Is this the recompense that we receive from thee? I made this talisman in this closet through my fear for my daughter from this accursed wretch; for he was desirous of taking this damsel during a period of six years, and could not do so. But thou shalt no longer remain with us: so go thy way.

I therefore went forth from the house of the Shereef, and, having returned to my own abode, searched for the ape; but I found him not, nor saw any trace of him: so I knew that he was the Marid who had taken my wife, and that he had practised a stratagem against me, so that I had acted thus with the talisman and the cock which prevented his taking her. I repented, and tore my clothes in pieces, and slapped my face. No region was wide enough for me; so I went forth immediately, seeking the desert, and stopped not until the evening overtook me: and I knew not whither to go. But while I was absorbed in meditation, lo, two serpents approached me; one tawny-coloured, and the other white; and they were contending together. I therefore took up a stone from the ground, and struck with it the tawny serpent, and killed her; for she was oppressing the white one. Then the white serpent departed, and was absent for a while; after which she returned, accompanied by ten other white serpents; and they came to the dead serpent, and tore her in pieces, so that there remained only her head; which having done, they went their way.

Thereupon I laid myself prostrate on my bosom in that place, through weariness; and while I was so lying, meditating upon my case, a being whose voice I heard, but whose form I saw not, uttered these two verses:—

Abou Mahomed the Lazy killing the tawny Serpent.

Let destiny run with slackened reins, and pass not the night but with careless mind;
For between the closing of an eye and its opening, God effecteth a change in the state of affairs.

On hearing this, O Prince of the Faithful, I was vehemently affected, and inspired with the utmost trouble of mind; and I heard a voice behind me reciting this couplet:—

O Faithful, whose guide is the Coran, rejoice in it; for safety hath come to thee;
And fear not what Satan hath suggested; for we are a people whose religion is the true one.

So I said to the person who addressed me, By the Object of thy worship, acquaint me who thou art! Whereupon the invisible speaker assumed the form of a man, and replied, Fear not; for thy kind conduct hath become known to us, and we are a tribe of the believing Genii; if then thou hast any want, acquaint us with it, that we may have the pleasure of performing it. I therefore said to him, Verily I have a great want; for I have been afflicted with a heavy calamity. And unto whom hath happened the like of my calamity?—And he said, Perhaps thou art Abou Mahomed the Lazy. I replied, Yes. And he said, O Abou Mahomed, I am a brother of the white serpent, whose enemy thou killedst. We are four brothers by the same father and mother, and we are all thankful for thy kindness. And know that he who was in the form of an ape, and who practised this artifice with thee, is one of the Marids of the Genii: and had he not employed this stratagem, he had never been able to take the damsel; for of a long time he hath been desirous of taking her, and this talisman prevented him; and had the talisman remained, he could not have obtained access to her. But fear not on account of this affair: we will convey thee to her, and we will slay the Marid; for thy kindness is not lost upon us. —He then uttered a great cry, with a terrible voice; and lo, a troop approached him, and he inquired of them respecting the ape; upon which one of them answered, I know his abode. He said, Where is his abode? And he answered, In the City of Brass, upon which the sun riseth not. And he said, O Abou Mahomed, take one of our slaves, and he will carry thee on his back, and will instruct thee how thou shalt take the damsel. But know that the slave is one of the Marids, and when he carrieth thee mention not the name of God while he beareth thee: for if thou mention it, he will fly from thee, and thou wilt fall and perish.—So I replied, I hear and obey.

I took one of their slaves, and he stooped, and said, Mount. And I mounted. He then soared with me into the sky until he had ascended out of sight of the world; and I saw the stars resembling the firm mountains, and heard the Angels extolling the perfection of God in Heaven. All this while the Marid was conversing with me and amusing me, and diverting me from mentioning God, whose name be exalted! But while I was in this state, lo, a

person clad in green garments. and having long locks of hair, and a resplendent countenance, and in his hand a spear from which sparks flew forth, approached and said to me, O Abou Mahomed, say, There is no deity but God: Mahomet is God's Apostle—or I will smite thee with this spear. My heart was already rent in pieces by my abstaining from mentioning God (whose name be exalted!): so I said, There is no deity but God: Mahomet is God's Apostle. And immediately that person smote the Marid with the spear; whereupon he dissolved, and became ashes; and I fell from his back, and continued descending to the earth until I dropped into a roaring sea, agitated with waves.

Abou Mahomed the Lazy falling from the Sky into the Sea.

But lo, there was a ship, containing five sailors; and when they saw me, they came to me, and took me up into the vessel, and began to speak to me in a language which I knew not. I therefore made a sign to them that I knew not their language. And they proceeded on their voyage until the close of the day, when they cast a net, and caught a large fish, which they broiled; and they gave me to eat. They continued their voyage until they had conveyed me to their city; upon which they took me in to their King, and placed me before him; and I kissed the ground, and he bestowed upon me a dress of honour. Now this King was acquainted with Arabic, and he said, I appoint thee to be one of my guards. And I said to him, What is the name of this city? He answered, Its name is Henad, and it is in the land of China. Then the King delivered me to the Vizier of the city, commanding him to show me the city. The inhabitants of this city were originally infidels; in consequence of which, God (whose name be exalted!) had turned them into stones. I amused myself by taking a view of it; and have beheld nowhere a greater abundance of trees and fruits than it possessed.

Abou Mahomed in the neighbourhood of Henad.

I resided there for the space of a month, after which I went to a river, and seated myself upon its banks; and while I was sitting, lo, a horseman came and said, Art thou Abou Mahomed the Lazy? I answered him, Yes. And he said, Fear not; for thy kind conduct hath become known unto us. So I asked him, Who art thou? And he answered, I am a brother of the serpent, and thou art near unto the place of the damsel to whom thou desirest to obtain access. Then he took off his clothes, and, having clad me with them, said to me, Fear not; for the slave who perished beneath thee was one of our slaves. And after this the horseman took me up behind

him, and conveyed me to a desert, where he said to me, Alight from behind me, and proceed between these two mountains until thou seest the City of Brass: then stop at a distance from it, and enter it not till I return to thee, and instruct thee how to act. So I replied, I hear and obey. I alighted from behind him, and walked on until I arrived at the city, when I saw that its wall was of brass; and I went round about it, hoping to find a gate to it: but I found none. And while I was going round it, lo, the brother of the serpent approached me, and gave me a talismanic sword that would prevent any one from seeing me. He then went his way; and he had been but a short time absent from me when cries rose, and I beheld a number of persons whose eyes were in their breasts; and when they saw me, they said, Who art thou, and what cast thee into this place? So I acquainted them with the occurrence; and they replied, The damsel whom thou hast mentioned is with the Marid in this city, and we know not what he hath done with her; and we are brothers of the serpent. Then they added, Go to that spring, see by what channel the water entereth, and enter thou with it; for it will convey thee into the city.

I therefore did so. I entered with the water into a grotto beneath the earth, and, rising thence, beheld myself in the midst of the city, and found the damsel sitting upon a couch of gold, with a canopy of brocade over her, and round the canopy was a garden containing trees of gold, the fruits of which were of precious jewels, such as rubies and chrysolites, and pearls and coral. And when the damsel saw me, she knew me; and, having saluted me first, she said to me, O my master, who brought thee to this place? So I informed her of the events that had happened; and she replied, Know that this accursed wretch, from the excess of his affection for me, hath acquainted me with that which will injure him and that which will profit him, and hath informed me that there is in this city a talisman with which, if he desired to destroy all who are in the city, he could destroy them; and whatsoever he should order his Afrites to do, they would comply with his command; and that talisman is upon a pillar.—And where said I, is the pillar? She answered, In such a place.—And what is that talisman? I asked. She answered,

It is the figure of an eagle, and upon it is an inscription which I know not. Take it and place it before thee, and take a censer with fire, and throw into it a little musk, whereupon there will arise from it a smoke which will attract the Afrites. If thou do so, they will all present themselves before thee; not one of them will remain absent; and they will obey thy command, and do whatsoever thou shalt order them. Arise, therefore, and do that, and may the blessing of God (whose name be exalted!) attend the act.—So I replied, I hear and obey.

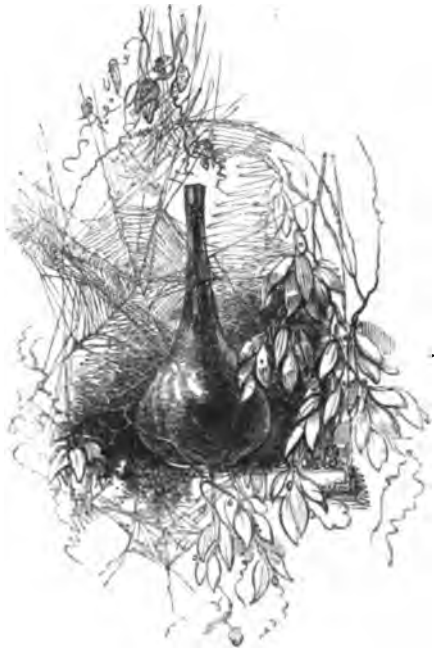
I arose, and went to that pillar, and did all that she desired me

The Afrites obeying the summons of Abou Mahomed the Lazy.

to do, and the Afrites came and presented themselves before me, each of them saying, At thy service, O my master! Whatsoever thou commandest us to do, we will do it.—I therefore said to them, Chain the Marid who brought this damsel from her abode. And they replied, We hear and obey. They repaired immediately to that Marid, and chained him, making his bonds tight; and returned to me, saying, We have done what thou hast commanded us. And I ordered them to return. I then went back to the damsel, and, having acquainted her with what had happened, said, O my wife, wilt thou go with me! She answered, Yes. And I went forth with her by the subterranean grotto by which I had entered; and we proceeded until we came to the party who had directed me to her; when I said to them, Direct me to a route that shall lead me to my country.

Accordingly they guided me and walked with me to the shore of the sea, and placed us on board a ship; and the wind was favourable, and the ship conveyed us on until we arrived at the city of Balsora. And when the damsel entered the house of her father, her family saw her, and rejoiced exceedingly at her return. I then fumigated the eagle with musk, and lo, the Afrites approached me from every quarter, saying, At thy service, and what dost thou desire us to do? And I commanded them to transport all that was in the City of Brass, of money and minerals and jewels, to my house which was in Balsora; and they did so. After that, I commanded them to bring the ape; and they brought him in an abject and despicable state: whereupon I said to him, O accursed, why didst thou act perfidiously to me? And I ordered them to put him into a bottle of brass. So they put him into a narrow bottle of brass, and stopped it over him with lead. And I resided with my wife in joy and happiness. I have now, O Prince of the Faithful, of precious treasures, and extraordinary jewels, and abundant wealth, what cannot be expressed by numbers, nor confined by limits; and if thou desire anything, of wealth or aught else, I will command the Genii to bring it to thee immediately. All this I have received from the bounty of God, whose name be exalted!

And the Prince of the Faithful wondered at this story extremely. He gave him imperial presents in return for his gift, and treated him with the favour that was suitable to him.



Majdal-din advising Ali Shir.

CHAPTER XV.

COMMENCING WITH PART OF THE THREE HUNDRED AND EIGHTH NIGHT, AND ENDING WITH PART OF THE THREE HUNDRED AND TWENTY-SEVENTH.

THE STORY OF ALI SHIR AND ZUMROUD.

THERE was, in ancient times, a certain merchant in the land of Khorassan, whose name was Majdal-din, and he had great wealth, and black slaves and mamlouks and pages; but he had attained to

the age of sixty years, and had not been blessed with a son. After this, however, God (whose name be exalted!) blessed him with a son, and he named him Ali Shir.

When this boy grew up, he became like the full moon; and when he had attained to manhood, and was endowed with every charm, his father fell sick of a fatal disease. So he called his son and said to him, O my son, the period of death hath drawn near, and I desire to give thee a charge.—And what is it, O my father? said the young man. He answered, I charge thee that thou be not familiar with any one among mankind, and that thou shun what may bring injury and misfortune. Beware of the evil associate; for he is like the blacksmith: if his fire burn thee not, his smoke will annoy thee. How excellent is the saying of the poet!—

There is none in thy time whose friendship thou shouldst covet; nor any intimate who, when fortune is treacherous, will be faithful.
Live then apart, and rely upon no man: I have given thee, in these words, good advice and sufficient.

And the saying of another:—

Men are as a latent disease: rely not therefore upon them.
Thou wilt find guile and artifice in them if thou examine them.

And that of another:—

Intercourse with men profiteth nothing, unless to pass time in idle conversation.
Then converse with them little, except for the purpose of acquiring knowledge or rectifying an affair.

And the saying of another:—

If a person of sagacity hath tried mankind, I have eaten them, when he hath but tasted;
And I have seen their affection to be nought but deceit, and their religion I have seen to be nought but hypocrisy.

The young man replied, O my father, I hear and obey. Then what next dost thou counsel me to do?—His father answered, Do good when thou art able; persevere in comely conduct towards men, and

avail thyself of opportunities to dispense kind actions; for a wish is not always of easy accomplishment; and how good is the saying of the poet!—

> It is not at every time and season that acts of beneficence are easily performed.
> When thou art able, then, hasten to do them, lest they should become difficult to execute.

And the son replied, I hear and obey. Then what more?—O my son, answered the father, Be mindful of God: He will then be mindful of thee. Guard also thy wealth, and be not prodigal of it; for if thou be prodigal of it, thou wilt become in need of the assistance of the least of mankind: and know that the estimation in which a man is held is according to that which his right hand possesseth. How excellent is the saying of the poet!—

> When my wealth becometh little, no friend consorteth with me; but when it increaseth, all men are my friends.
> How many enemies for the sake of wealth have borne me company! And how many friends for its loss have become my enemies.

—And what besides? said the young man. His father answered, O my son, consult him who is older than thyself, and hasten not to perform a thing that thou desirest to do: have compassion also upon him who is thine inferior; then he who is thy superior will have compassion upon thee; and oppress not any, lest God give power over thee to one who will oppress thee. How excellent is the saying of the poet!—

> Add to thy judgment another's and ask counsel; for the truth is not concealed from the minds of two.
> A man's mind is a mirror, which showeth him his face; and by means of two mirrors he will see his back.

And that of another:—

> Deliberate, and haste not to accomplish thy desire; and be merciful, so shalt thou meet with one merciful:
> For there is no hand but God's hand is above it; nor oppressor that shall not meet with an oppressor.

Beware of drinking wine; for it is the chief of every evil: it dispelleth the reason, and bringeth contempt upon the drinker: and how good is the saying of the poet!—

> By Allah, wine shall not disturb me while my soul is united with my body, and while words explain my thoughts;
> Nor ever will I childishly attach myself to it, nor choose any one as my associate but the sober.

This is my charge to thee, and do thou keep it before thine eyes; and may God supply my place to thee!—Then he fainted, and remained a while silent; after which he recovered his senses, and begged forgiveness of God, pronounced the professions of the faith, and was admitted to the mercy of God, whose name be exalted.

His son wept for him and lamented. He made becoming preparations for his burial; great and small walked in his funeral-procession, the reciters of the Coran recited around his bier, and his son omitted not the performance of any honour that was due to the deceased. They then prayed over him and interred him, and inscribed upon his tomb these two verses:—

> Thou wast formed of dust, and camest to life, and learnedst eloquence of discourse;
> And to dust thou returnedst, and becamest a corpse, as though from the dust thou hadst never issued.

His son Ali Shir grieved for him violently, and observed the ceremonies of mourning for him in the manner usual at the death of persons of distinction. He remained mourning for his father until his mother died a short time after him; when he did with the corpse of his mother as he had done with that of his father. And after this, he sat in the shop to sell and buy, and associated with no one of the creatures of God (whose name be exalted!), conforming to the charge of his father.

Thus he continued to do for the space of a year; but after the expiration of the year, the sons of the licentious women obtained access to him by stratagems, and became his companions, so that he inclined with them unto wickedness, and declined from the path of rectitude; he drank wine by cupfulls, and to the beauties morning and evening he repaired; and he said within himself, My father

Ali Shir at his Door.

hath amassed for me this wealth, and if I dispose not of it, to whom shall I leave it? By Allah, I will not do but as the poet hath said:—

> If during the whole of thy life thou collectest and amassest property,
> When wilt thou enjoy thy wealth which thou hast thus acquired?

He ceased not to squander his wealth night and day until he had expended the whole of it and was reduced to poverty. Evil was his condition, and disturbed was his mind, and he sold the shop and the dwellings and other possessions; and after that, he sold his clothes, not leaving for himself more than one suit.

Now when intoxication had quitted him and reflection had come, he fell into grief; and he sat one day from dawn until the time of afternoon prayers without breaking fast; whereupon he said within himself, I will go round to those upon whom I spent my wealth: perhaps one of them will feed me this day. He therefore went round to all of them; but on each occasion of his knocking at the door of one of them, the man denied himself, and hid himself from him; so hunger tortured him. And he went to the market of the merchants, and found there a ring of persons crowding together, and the people flocking thither; upon which he said within himself, What can be the reason of the assembling of these people? By Allah, I will not remove from this place until I have gratified myself with a sight of this ring.—Then advancing to it, he found there a damsel of quinary stature, of just figure, rosy-cheeked, high-bosomed; she surpassed the people of her age in beauty and loveliness, and in elegance and in every charm. The name of this damsel was Zumroud; and when Ali Shir beheld her, he wondered at her beauty and loveliness, and said, By Allah, I will not depart until I see to what sum the price of this damsel will amount, and know who will purchase her. So he stood among the merchants, and they imagined that he would buy, as they knew the abundance of wealth that he had inherited from his parents.

The broker having stationed himself at the head of the damsel, then said, O merchants! O possessors of wealth! who will open the bidding for this damsel, the mistress of moon-like beauties, the precious pearl, Zumroud the curtain-maker, the object of the seeker's wishes, and the delight of the desirer? Open the bidding; for the opener is not obnoxious to blame or reproach!—And one of the merchants said, Let her be mine for five hundred pieces of gold. Another said, And ten. And a sheikh, named Rashideddin, who had blue eyes, and a foul aspect, said, And a hundred. Another then said, And ten. And the sheikh said, For a thousand pieces of gold. And upon this the tongues of the merchants were tied, and they were silent. The broker therefore consulted the damsel's owner; but he said, I am under an oath that I will not sell her save unto him whom she will choose: so consult her. The broker accordingly came to her and said, O mistress of moon-like beauties, this merchant

desireth to purchase thee. And she looked at him, and, seeing him to be as we have described, she said to the broker, I will not be sold to a sheikh whom old age hath reduced to a most evil condition. Divinely gifted was he who said,—

I asked her for a kiss one day; and she beheld my hoariness (but I was possessed of wealth and affluence),
And she turned away from me, saying, Nay: by him who created mankind out of nothing,
I have no desire for hoary hairs. Shall my mouth while I am living be stuffed with cotton?

And when the broker heard her words, he said to her, By Allah thou art excused, and thy value is ten thousand pieces of gold. Then he informed her owner that she approved not of that sheikh; and he replied, Consult her respecting another. And another man advanced and said, Let her be mine for the sum that the sheikh of whom she approved not offered for her. But the damsel, looking at that man, found that he had a dyed beard; whereupon she said, What is this disgrace, and this dubious conduct, and blackening of hoary hairs! And after expressing great wonder, she recited these verses:—

A spectacle indeed did such-a-one present to me,—a neck, by Allah, to be beaten with shoes!
O thou who art fascinated by my cheek and my figure, dost thou thus disguise thyself, and care not;
Dyeing disgracefully thy hoary hairs, and concealing them for fraudulent purposes?
Thou goest with one beard and returnest with another, as though thou wert one of the puppetmen.

And the broker, when he heard her verses, said to her, By Allah, thou hast spoken truth. The merchant who had bidden for her asked, What was it that she said? So the broker repeated the verses to him; and he knew that he was in fault, and gave up the idea of purchasing her. Then another merchant advanced and said, Ask her if she will consent to be mine for the sum that thou hast heard. He therefore consulted her for him; and she looked at him, and saw that he was one-eyed, and replied, This man is one-eyed, and the poet hath said of such a person,—

Keep not company with the one-eyed for a single day; but beware of his malignity and falsehood.
For had there been any good in him, God had not caused the blindness in his eye.

The broker then [pointing to another] said to her, Wilt thou be sold to that merchant? And she looked at him, and, seeing that he was a short man, with a beard descending to his girdle, she answered, This is he of whom the poet hath said,—

I have a friend with a beard which God hath made to grow to a useless length.
It is like unto one of the nights of winter, long and dark and cold.

The broker therefore said to her, O my mistress, see who among the persons here present pleaseth thee, and say which he is, that I may sell thee to him. So she looked at the ring of merchants, and as she examined their physiognomies, one after another, her eye fell upon Ali Shir. The sight of him occasioned her a thousand sighs, and her heart became enamoured of him; for he was of surprising loveliness, and more bland than the Northern zephyr; and she said, O broker, I will not be sold to any but to this my master, with the comely face and surpassing figure, of whom one of his describers hath thus said:—

They displayed thy lovely face, and then blamed the person who was tempted.
If they had desired to protect me, they had veiled thy beautiful countenance.

None then shall possess me but he; for his cheek is smooth, and the moisture of his mouth is like the fountain of Paradise, a cure for the sick, and his charms perplex the poet and the prose-writer. He is as the poet hath said of him,—

His saliva is like wine; and his breath, like musk; and those his fore-teeth resemble camphor.
The Guardian of Paradise hath sent him forth from his abode in his fear that the Houries might be tempted.
Mankind reproach him for his pride; but for pride the full moon is to be excused.

Scene in the Slave-market.

The person with the curling hair, and the rosy cheek, and the enchanting glance, of whom the poet hath said—

> Oft a fawn-like person hath promised me a meeting, and my heart hath been restless and mine eye expectant.
> His eyelids assured me of the truth of his promise; but how can they, languishing as they are, fulfil it?

—And when the broker heard the verses that she recited on the charms of Ali Shir, he wondered at her eloquence, as well as at the splendour of her beauty. But her owner said to him, Wonder not at her beauty, that putteth to shame the sun of day, nor at her having her memory stored with the elegant effusions of the poets; for she also reciteth the glorious Coran according to the seven readings, and relateth the noble traditions as authentically transmitted, and

writeth the seven different hands, and knoweth of the sciences what the very learned sage knoweth not, and her hands are better than gold and silver; for she maketh curtains of silk, and selleth them, gaining by every one fifty pieces of gold; and she worketh a curtain in eight days. So the broker said, O the good fortune of him in whose house this damsel shall be, and who includeth her among his choice treasures! Her owner then said to him, Sell her to whomsoever she chooseth.

Accordingly the broker returned to Ali Shir, and, having kissed his hands, said, O my master, purchase this damsel! for she hath made choice of thee. And he described her to him, telling him what she knew, and said to him, Happy will be thy lot if thou purchase her; for He who is not sparing of his gifts hath bestowed her upon thee. So Ali Shir hung down his head for a while towards the ground, laughing at his case, and saying within himself, I am to the present hour without breakfast; but I am ashamed before the merchants to say that I have no money wherewith to purchase her. And the damsel seeing him hanging down his head, said to the broker, Take me by the hand and lead me to him, that I may display myself to him, and excite his desire to possess me; for I will not be sold to any but him. The broker therefore took her and stationed her before Ali Shir, saying to him, What is thy good pleasure, O my master? But he returned him no answer. So the damsel said, O my master, and beloved of my heart, wherefore wilt thou not purchase me? Purchase me for what thou wilt, and I will be a means of good fortune to thee.—And he raised his head towards her, and said, Is a person to be made by force to purchase? Thou art dear at the price of a thousand pieces of gold.—She replied, O my master, purchase me for nine hundred. He said, No.—For eight hundred, she rejoined. He said, No. And she ceased not to abate the price until she said to him, For one hundred pieces of gold. But he said, I have not a hundred complete. And she laughed, and said to him, How much dost thou want of a hundred? He answered I have not a hundred nor less than a hundred. By Allah, I possess not either white or red, either a piece of silver or a piece of gold. So see for thyself some other desirous customer.—And when she knew that he had nothing, she said to him, Take my hand, as though

Zumroud giving the purse of gold to Ali Shir.

thou wouldst examine me in a by-lane. He therefore did so; and she took forth from her pocket a purse containing a thousand pieces of gold, and said to him, Weigh out from it nine hundred as my price, and retain the remaining hundred in thy possession, as it will be of use to us.

So he did as she desired him. He purchased her for nine hundred pieces of gold, and having paid her price from that purse, repaired with her to the house. And when she arrived there, she found that the house presented plain, clear floors; having neither furniture nor utensils in it. She therefore gave him a thousand pieces of

gold, saying to him, Go to the market, and buy for us with three hundred pieces of gold, furniture and utensils for the house. And he did so. Then she said to him, Buy for us food and beverage with three pieces of gold. And he did this. Next she said to him, Buy for us a piece of silk, as much as will suffice for a curtain, and buy gold and silver thread, and silk thread of seven different colours. And this also he did. She then spread the furniture in the house, and lighted the candles, and sat eating and drinking with him; after which, they embraced each other, and presented the spectacle thus described by the poet:—

Eyes have not beheld a more beautiful sight than that of two lovers side by side,
Embracing each other, in the garments of content, pillowing themselves with wrist and arm.
When hearts have become united together, the censurers beat upon cold iron.
O thou who reproacheth the lovers for their passion, canst thou reform a heart that is spoiled?
If in thy life one person delight thee, thou hast thy desire; then live with that one.

The love of each became fixed in the heart of the other, and on the following morning the damsel took the curtain, and embroidered it with the coloured silks, and ornamented it with the gold and silver thread. She worked a border to it, with the figures of birds, and represented around it the figures of wild beasts, and there was not a wild beast in the world that she omitted to pourtray upon it. She continued working upon it for eight days; and when it was finished, she cut it and glazed it, and then gave it to her master, saying to him, Repair with it to the market, and sell it for fifty pieces of gold to a merchant, and beware of selling it to any one passing along the street, because that would be a cause of separation between me and thee; for we have enemies who are not unmindful of us. And he replied, I hear and obey. He repaired with it to the market, and sold it to a merchant as she had desired him; after which he bought another piece of silk, together with the silk thread, and the gold and silver thread, as before, and what they required of food, and, having brought these things to her, gave her the rest of the money.

Zamroud embroidering.

And every eight days she gave him a curtain to sell for fifty pieces of gold.

Thus she continued to do for the space of a whole year. And after the expiration of the year, he went to the market with the curtain as usual, and gave it to the broker; and there met him a Christian, who offered him sixty pieces of gold. He refused to sell it to him; but the Christian ceased not to increase the sum until he offered him a hundred pieces of gold, and he bribed the broker with ten pieces of gold. So the broker returned to Ali Shir, informed him of the price that had been offered, and made use of artifice to induce him to sell the curtain to the Christian for that sum, saying to him, O my master, fear not this Christian; for no harm shall befall thee from him. The merchants also arose and urged him. So he sold it to the Christian, though his heart was full of fear, and, having taken the price, returned to the house. But he found the Christian walking behind him; and he said, O Christian, wherefore art thou walking behind me?—O my master, he answered, I have a want to accomplish at the upper end of the street: may God never

cause *thee* to have any want! And Ali Shir arrived not at his abode without the Christian's overtaking him: So he said to him, O accursed, wherefore dost thou follow me whithersoever I go? The Christian replied, O my master, give me a draught of water, for I am thirsty, and thou wilt receive thy recompense from God, whose name be exalted! Ali Shir therefore said within himself, This is a tributary, and he hath demanded of me a draught of water: so by Allah I will not disappoint him.

Then he entered the house, and took a mug of water; and his slave-girl Zumroud, seeing him said to him, O my beloved, hast thou sold the curtain? He answered, Yes. And she said, To a merchant or a passenger? For my heart is impressed with a presentiment of separation.—He answered, I sold it not but to a merchant. But she said, Acquaint me with the truth of the matter, that I may provide against my case. And wherefore, she added, tookest thou the mug of water?—To give drink to the broker, he answered. And she exclaimed, There is no strength nor power but in God, the High, the Great!—and recited these two verses:—

O thou who seekest separation, act leisurely, and let not the embrace of the beloved deceive thee!
Act leisurely; for the nature of fortune is treacherous, and the end of every union is disjunction.

—He then went forth with the mug, and found the Christian within the passage of the house. So he said, Hast thou come in hither, O dog? How is it that thou enterest my abode without my permission? —O my master, he answered, there is no difference between the door and the passage; and I shall not move from this my place but to go forth: yet thanks are due to thee for bounty and kindness, and liberality and obliging conduct. Then he took the mug of water, and drank what it contained; after which he handed it to Ali Shir, who took it, and expected that he would rise: but he rose not. So Ali Shir said to him, Wherefore dost thou not arise and go thy way? The Christian answered, O my lord, be not of those who confer favour and then make it a subject of reproach, nor of those of whom the poet hath said,—

They are gone who, if thou stoodest at their door, would give the most generous aid at thy petition;
And if thou stoodest at the door of any after them, they would reproach thee for a draught of water bestowed on thee.

O my lord, he added, I have drunk; but I desire of thee that thou give me to eat of anything that is in the house; it will be equal to me if it be a morsel of bread or a biscuit and an onion.—Ali Shir replied, Arise, without contention. There is nothing in the house. —But the Christian rejoined, O my lord, if there be nothing in the house, take these hundred pieces of gold, and bring us something from the market, though it be but a single cake of bread, that the bond of bread and salt may be established between me and thee. So Ali Shir said within himself, Verily this Christian is mad: I will therefore take of him the hundred pieces of gold, and bring him something worth two pieces of silver, and laugh at him. And the Christian said to him, O my master, I only desire something that will banish hunger, though it be but a stale cake of bread and an onion; for the best of provision is that which dispelleth hunger; not rich food; and how excellent is the saying of the poet!—

Hunger is banished by a stale cake of bread. Why then are my grief and troubles so great?
Death is most just, since it acteth impartially both to the Caliph and the miserable pauper.

Ali Shir therefore said to him, Wait here while I lock the saloon and bring thee something from the market. And the Christian replied, I hear and obey. Then Ali Shir went away from him, and locked the saloon, putting a padlock upon it; and taking the key with him, he repaired to the market, bought some fried cheese, and honey and bananas and bread, and brought them to him. And when the Christian saw this, he said, O my lord, this is a great quantity, sufficient for ten men, and I am alone; perhaps then thou wilt eat with me. Ali Shir replied, Eat thou alone; for I am satiated. But the Christian rejoined, O my lord, the sages have said, He who eateth not with his guest is baseborn. So when Ali Shir heard these words, he sat and ate with him a little; and was about to take up his hand, when the Christian took a banana, peeled

it, and divided it in two, and put into one half of it some refined bhang, mixed with opium, a dram of which would make an elephant to fall down. Then he dipped this half of the banana into the honey, and said to Ali Shir, O my lord, by thy religion thou shalt take this. And Ali Shir was ashamed to make him swear falsely: he therefore took it from him, and swallowed it, and scarcely had it settled in his stomach when his head fell before his feet, and he became as though he had been a year asleep.

So when the Christian beheld this, he rose upon his feet, as though he were a bald wolf, or empowered fate; he took with him the key of the saloon, and, leaving Ali Shir prostrate, went running to his brother, and acquainted him with what he had done. And the cause of his conduct was this.—The brother of this Christian was the decrepit old man who had desired to purchase Zumroud for a thousand pieces of gold, and she accepted him not, but lampooned him with verses. He was an infidel in his heart, but a Mahometan externally, and he named himself Rashideddin. And when Zumroud lampooned him, and accepted him not as her master, he complained to his brother, the Christian, who employed this stratagem to take her from her master Ali Shir, and whose name was Barsum; and he replied, Grieve not on account of this affair; for I will employ a stratagem to take her without a piece of silver or of gold:—because he was a skilful, crafty, wicked magician. Then he ceased not to devise plots and stratagems until he practised the stratagem which we have described; and having taken the key, he repaired to his brother, and acquainted him with what had happened.

The Broker running away with the Key of Ali Shir's Saloon.

Upon this, Rashideddin mounted his mule, took his young men, and repaired with his brother to the house of Ali Shir, taking with him also a purse containing a thousand pieces of

gold, that if the Judge met him he might give it to him. He opened the saloon, and the men who were with him rushed upon Zumroud, and took her by force, threatening her with slaughter if she should speak; but the house they left as they found it, taking nothing from it, and they left Ali Shir lying in the passage. Then they closed the door upon him, having put the key of the saloon by his side; and the Christian Rashideddin took the damsel to his pavilion, where he put her among his female slaves and concubines, and said to her, O impudent wench, I am the sheikh whom thou wouldst not accept as thy master, and whom thou lampoonedst, and I have taken thee without expending a piece of silver or of gold. She replied, with her eyes filled with tears, God will sufficiently requite thee, O wicked old man, for thy separating me from my master.—O impudent wench! he rejoined, O thou inflamed with love! thou shalt see what torture I will inflict upon thee. By my faith, if thou do not comply with my command, and adopt my religion, I will inflict upon thee varieties of torture!—But she said, If thou cut my flesh in pieces, I will not abandon the Mahometan faith: and perhaps God (whose name be exalted!) will send me speedy relief; for He is able to do whatsoever He willeth; and the wise have said, An evil in the body rather than an evil in religion. And upon this he called out to the eunuchs and female slaves, saying to them, Throw her down! So they threw her down. And he ceased not to inflict upon her cruel blows while she called for aid; but she was not aided. Then she abstained from imploring aid, and began to say, God is my sufficiency, and He is indeed sufficient!—until her voice failed, and her groaning became inaudible. And when his heart was satisfied with punishing her, he said to the eunuchs, Drag her by her feet, and throw her into the kitchen, and give her nothing to eat. The accursed wretch then passed that night, and on the following morning he desired that she should be brought, and he repeated the beating; after which he ordered the eunuchs to throw her in her place; and they did so. And when the pain occasioned by the beating became alleviated, she said, There is no deity but God; Mahomet is God's Apostle! God is my sufficiency, and excellent is the Guardian!—Then she implored aid of our lord Mahomet, may God favour and preserve him!—Such was her case.

Now as to Ali Shir, he continued lying asleep until the following day, when the intoxication occasioned by the bhang quitted his head, and he opened his eyes, and called out, saying, O Zumroud! But no one answered him. He therefore entered the saloon, and found the interior desolate, and the place of visitation distant: so he knew that this event had not happened unto him but through the Christian; and he yearned and wept, and sighed and complained, and recited verses. He repented when repentance was of no avail, weeping, and tearing his clothes; and he took two stones and went round about the city, beating his bosom with them, and crying, O Zumroud! The children therefore surrounded him, and said, A madman! A madman!—And every one who knew him wept for him, and said, This is such-a-one. What hath befallen him?—Thus he continued to do until the close of the day; and when the darkness of night came over him, he slept in one of the by-streets until the morning. And he went round about the city again with the stones till the evening, when he returned to his saloon to pass the night there.

Then a female neighbour of his, who was an old woman, one of the virtuous, said to him, O my son, may God preserve thee! When becamest thou mad?—And he answered her with these two verses:—

They said, Thou ravest upon the person thou lovest. And I replied, The sweets of life are only for the mad.
Drop the subject of my madness, and bring her upon whom I rave. If she cure my madness, do not blame me.

So his neighbour, the old woman, knew that he was a lover separated from his beloved; and she said, There is no strength nor power but in God, the High, the Great! O my son, I desire of thee that thou relate to me the story of thy calamity. Perhaps God may enable me to assist thee to overcome it, with his good pleasure.—He therefore told her all that had befallen him with Barsum the Christian, the brother of the magician who called himself Rashideddin; and when she knew that, she said to him, O my son, verily thou art excused. Then she poured forth tears, and recited these two verses:—

Sufficient is the torment of lovers in this world. By Allah, Hell shall not torment them after it!
For they have perished of their passion, and chastely concealed it: and the truth of this the tradition attesteth.

And after she had finished these verses, she said to him, O my son, arise now, and buy a crate, like the crates used by the goldsmiths, and buy bracelets and seal-rings and ear-rings, and other ornaments suited to women; and be not sparing of money. Put all those things into the crate; then bring the crate, and I will put it on my head, as a female broker, and I will go about and search for her in

The Old Woman with the Crate.

the houses until I obtain tidings of her, if it be the will of God, whose name be exalted!

Ali Shir rejoiced at her words, and kissed her hands. He then went quickly, and brought her what she desired; and when the things were made ready for her, she arose and attired herself in a patched gown, put over her head a honey-coloured kerchief, and, taking in her hand a walking-staff, bore the crate about through the by-lanes, and to the houses, and ceased not to go about from place to place, and from quarter to quarter, and from by-street to by-street, until God (whose name be exalted!) guided her to the pavilion of the accursed Rashideddin the Christian, within which she heard a groaning. So she knocked at the door; whereupon a slave-girl came down and opened to her the door, and saluted her. And the old woman said to her, I have with me these trifles for sale. Is there among you any one who will buy aught of them?—The girl answered her, Yes:—and she took her into the house, and seated her. The female slaves then seated themselves around her, and each of them took something from her; and the old woman began to address them with courtesy, and to make the prices of the goods easy to them; so that they were delighted with her, on account of her kindness, and the gentleness of her speech. Meanwhile, she looked round narrowly at the different quarters of the place, to discover the female whose groaning she had heard, and her eye fell upon her: so she treated the female slaves with additional favour and kindness; and, looking at the damsel whom she had heard groaning, she found her to be Zumroud, laid prostrate. She recognised her, and wept, and said to the female slaves, O my children, wherefore is this damsel in this condition? And they related to her the whole story, adding, This affair is not of our choice; but our master commanded us to do thus; and he is now on a journey. And she said, O my children, I desire of you a favour, which is, that ye loose this poor damsel from her bonds, and leave her so until ye know of the return of your master, when ye shall bind her again as she was; and ye will gain a recompense from the Lord of all creatures. They replied, We hear and obey. And they loosed her, and fed her, and gave her to drink. The old woman then said, Would that my leg had broken, and that I had not

entered your abode! And after that, she went to Zumroud, and said to her, O my daughter, God preserve thee! God will dispel from thee thine affliction.—And she told her that she had come from her master Ali Shir, and made an agreement with her, that she (Zumroud) should, in the following night, listen for a sound; saying, Thy master will come to thee and stand by the stone seat of the pavilion, and will whistle to thee; and when thou hearest him, do thou whistle to him, and let thyself down to him by a rope, and he will take thee and go. So the damsel thanked her for this.

The old woman then went forth, and, returning to Ali Shir, informed him of what she had done, and said to him, Repair this next night, at midnight, to such a quarter; for the house of the accursed is there, and its appearance is of such and such a description. Station thyself beneath his pavilion, and whistle: she will thereupon let herself down to thee, and do thou take her and depart whither thou wilt. He therefore thanked her for this; and having waited till the night became dark, and the appointed time arrived, he went to that quarter which she had described to him, where he saw the pavilion, and he knew it. And he seated himself upon a bench beneath it; but sleep overcame him, and he slept.—Glory be to Him who sleepeth not!—For a long time he had not slept, from the ecstasy of his passion: so he became like one intoxicated.

And while he was asleep, lo, a certain robber came forth that night, and went about the skirts of the city, to steal something; and destiny cast him beneath the pavilion of that Christian. So he went around it; but found no way of ascending and entering it; and he continued walking round it until he came to the bench, when he beheld Ali Shir asleep. And he took his turban; and when he had done so, immediately Zumroud looked forth, and, seeing him standing in the dark, imagined him to be her master. She therefore whistled to him, and the robber whistled to her; and she let herself down to him by the rope, having with her a pair of saddle-bags full of gold. So when the robber saw this, he said within himself, This is no other than a wonderful thing, occasioned by an extraordinary cause. He then took up the saddle-bags, and took Zumroud upon his shoulders, and went away with both like the blinding lightning; whereupon the damsel said to him, The

Zumroud descending from the Window.

old woman told me that thou wast infirm on my account; but lo, thou art stronger than the horse. And he returned her no answer. So she felt his face, and found that his beard was like the broom of the public bath; as though he were a hog that had swallowed feathers, and their down had come forth from his throat. And she was terrified at him, and said to him, What art thou? He answered her, O wench, I am the sharper Jawan the Kurd, of the gang of Ahmad El-Denef: we are forty sharpers, all of whom will this night receive thee as their slave. And when she heard his words, she wept, and slapped her face, knowing that fate had overcome her, and that she had no resource but that of resignation

to the will of God, whose name be exalted! She therefore endured with patience, and committed herself to the disposal of God (whose name be exalted!), and said, There is no deity but God! Each time that we are delivered from anxiety we fall into greater anxiety!

Now the cause of Jawan's coming to the place above mentioned was this.—He had said to Ahmad El-Denef, O sharper, I entered this place before the present time, and know a cavern without the town, affording room for forty persons; and I desire to go before you to it, and to place my mother in that cavern. Then I will return to the city, and steal from it something for your luck, and keep it for you until ye come; so your entertainment on that day shall be of my supplying.—And Ahmad El-Denef replied, Do what thou desirest. Accordingly he went before them to that place, and put his mother in the cavern; and when he went forth from it, he found a trooper lying asleep, with a horse picketed by him: so he slaughtered him, and took his clothes, and his horse and arms, and hid them in the cavern with his mother, picketing the horse there. He then returned to the city, and walked on till he came to the pavilion of the Christian, where he did what we have described.

He ran on with the damsel without stopping until he deposited her with his mother, to whom he said, Take care of her till I return to thee in the morning. And having said this, he departed. So Zumroud said within herself, Why am I thus careless about liberating myself by some stratagem? Wherefore should I wait until these forty men arrive?—Then she looked towards the old woman, the mother of Jawan the Kurd, and said to her, O my aunt, wilt thou not arise and go with me without the cavern, that I may dress thy hair in the sun?—Yea, by Allah, O my daughter, answered the old woman; for of a long time I have been far from the public bath; these hogs incessantly taking me about from place to place. So Zumroud went forth with her, and continued the operation until the old woman fell asleep; whereupon Zumroud arose, and clad herself in the clothes of the trooper whom Jawan the Kurd had killed, and, having bound his sword at her waist, and put on his turban, so that she appeared like a man, mounted the horse, and took the saddle-bags full of gold with her, saying, O kind Protector, protect me, I conjure Thee by the dignity of Mahomet; God favour and preserve

Zumroud's escape with the Trooper's horse.

him! Then she said within herself, If I go to the city, perhaps some one of the family of the trooper may see me; and no good will happen unto me. So she refrained from entering the city, and proceeded over the bare desert, with the saddle-bags and the horse, eating of the herbs of the earth, and feeding the horse of the same, and drinking and giving him to drink of the waters of the rivers, for the space of ten days.

And on the eleventh day, she approached a pleasant and secure city, established in prosperity: the winter had departed from it with its cold, and the spring had come with its flowers and its roses; its flowers were gay and charming to the sight, its rivers were flowing, and its birds were warbling. Now when she came to this city, and approached its gate, she found there the troops and the Emirs and the chiefs of its inhabitants; and she wondered when she saw them thus collected, and said within herself, The people of this city are all assembled at its gate, and there must be some cause for this. She then proceeded towards them; and when she drew near to them, the troops hastened forward to meet her, and, having alighted, kissed the ground before her, and said, God aid thee, O

our lord the Sultan! The great officers arranged themselves in ranks before her, and the troops ranged the people in order, and exclaimed, God aid thee, and make thine arrival a blessing to the Mahometans, O Sultan of all creatures! God establish thee, O King of the age, and incomparable one of the age and time!—So Zumroud said to them, What is your story, O ye people of this city? The chamberlain answered, Verily he who is not sparing of his benefits hath bestowed favour upon thee, and made thee Sultan over this city, and ruler over the necks of all whom it containeth. Know that it is the custom of the inhabitants of this city, when their King dieth, and hath left no son, for the troops to go forth without the city, and to remain three days; and whatsoever man arriveth by the way by which thou hast come, they make him Sultan over them. And praise be to God who hath directed unto us a man of the sons of the Turks, of comely countenance; for had one of less consideration than thyself come unto us, he had been Sultan.—Now Zumroud was a person of judgment in all her actions; so she said, Think me not one of the common people among the Turks: nay, I am of the sons of the great; but I was incensed against my family, and went forth from them and left them; and look ye at this pair of saddle-bags full of gold that I have brought beneath me, to give alms out of it to the poor and needy all the way. And on hearing this, they prayed for her, and were extremely rejoiced at her arrival; and she was also pleased with them. She then said within herself, Since I have attained to this, perhaps God will unite me with my master in this place; for He is able to do whatsoever He willeth! And she proceeded, accompanied by the troops, until they entered the city, when the troops alighted and walked before her till they had conducted her into the palace. She there alighted, and the Emirs and grandees conveyed her with their hands, beneath her arm-pits, and seated her upon the throne. Then all of them kissed the ground before her. And when she was seated on the throne, she gave orders to open the treasuries; and they were opened; and she bestowed presents upon all the troops; whereupon they offered up prayers for the continuance of her reign; and the people, and all the inhabitants of the provinces, acknowledged her authority.

She remained thus for some time, commanding and forbidding, and the hearts of the people were impressed with exceeding respect for her, on account of her generosity, and her abstinence from what is forbidden. She abolished the custom-taxes, liberated the persons confined in the prisons, and redressed the grievances of her subjects; so that all the people loved her. But whenever she thought upon her master, she wept, and supplicated God to effect her union with him. And thinking upon him one night, and upon her days that had passed, she poured forth tears, and recited these two verses;—

My desire for thee, though protracted, is fresh; and the tears have wounded my eye, and increase.
When I weep, I weep from the pain of ardent love; for separation to the lover is a fierce affliction.

And when she had ended these verses, she wiped away her tears, and went up into the pavilion. Then she entered the harem, and assigned separate apartments for the female slaves and concubines, appointing them allowances and supplies, and asserted that she desired to remain in a place alone, for the purpose of assiduously employing herself in devotion; and she betook herself to fasting and praying, so that the Emirs said, Verily this Sultan is of exceeding piety. She retained of the eunuchs only two lads to serve her.

For a year she sat upon the throne of her kingdom, and heard no tidings of her master, nor discovered any trace of him. And upon this she was disquieted, and her disquietude becoming excessive, she summoned the Viziers and Chamberlains, and commanded them to bring to her the geometricians and builders, and gave orders that they should make for her, beneath the palace, a horse-course a league in length and a league in breadth. So they did as she commanded them in the shortest time, and the horse-course was agreeable to her desire. And when it was finished, she descended into it. A great pavilion was pitched for her in it, chairs were arranged for the Emirs, and she gave orders to spread in that horse-course a long table covered with all kinds of rich viands; and they did as she commanded. Then she ordered the lords of the empire to eat; and they ate; after which she said to the Emirs, I desire when the new month commenceth, that ye do thus, and proclaim in

the city, that no one shall open his shop, but that all the people shall come and eat of the King's banquet; and whosoever of them acteth contrary to this order shall be hanged at the door of his house. So when the new month commenced, they did as she commanded them; and they continued to observe this custom until the commencement of the first month of the second year; when Zumroud descended into the horse-course, and the crier proclaimed, O all ye companies of men, whosoever openeth his shop or his magazine or his house shall be hanged immediately at the door of his abode: for it is incumbent on you that ye all come to eat of the King's banquet! And when the proclamation was ended, the table having been prepared, the people came in companies, and she ordered them to seat themselves at the table, to eat until they were satisfied of all the dishes. Accordingly, they sat and ate as she had commanded them, while she sat upon the throne of her kingdom looking at them; and every one at the table said within himself, The King is looking at none but me. They continued eating, and the Emirs said to the people, Eat ye, and be not ashamed; for the King liketh your doing so. They therefore ate until they were satisfied, and departed praying for the King; and some of them said to others, In our lives we have not seen a Sultan that loveth the poor like this Sultan. They prayed for length of life for her; and she returned to her palace, full of joy at the plan which she had devised, and said within herself, If it be the will of God (whose name be exalted!), by this means I shall obtain tidings of my master Ali Shir.

And when the second month commenced, she did the same, as usual. They prepared the table, and Zumroud descended and seated herself upon her throne, and ordered the people to sit and eat. And while she was sitting at the head of the table, and the people were seating themselves at it, company after company, and person after person, her eye fell upon Barsum the Christian, who had bought the curtain of her master; and she knew him, and said, This is the commencement of the dispelling of my affliction, and the attainment of my desire. Then Barsum advanced, and seated himself among the people to eat; and he looked at a dish of rice sweetened with sugar sprinkled over it; but it was far from him;

so he pressed towards it, and, stretching forth his hand to it, reached it and put it before him. Upon this, a man by his side said to him, Why dost thou not eat of that which is before thee? Is not this a disgrace to thee? How is it that thou stretchest forth thy hand to a thing that is distant from thee? Art thou not ashamed?—But Barsum replied, I will eat of none but it. So the man rejoined, Eat; may God not give thee enjoyment in it! And a man who was a drunkard said, Let him eat of it, that I too may eat with him. The man before mentioned, however, said to him, O most ill-omened of drunkards, this is not your food, but it is the food of the Emirs; therefore leave it, that it may return to those to whom it belongeth, that they may eat it. But Barsum disobeyed him: he took from it a mouthful, and put it into his mouth, and was about to take the second, when Zumroud, observing him, called out to certain of the soldiers, and said to them, Bring this man before whom is the dish of sweet rice, and let him not eat the mouthful that is in his hand; but throw it down from his hand. So four of the soldiers came to him, and dragged him along upon his face, after they had thrown down the mouthful from his hand; and they stationed him before Zumroud. Upon this, the people refrained from eating; one of them saying to another, By Allah, he was unjust; for he would not eat of the food suited to persons of his own class. Another said, I was content with this pottage that is before me. And the drunkard said, Praise be to God, who prevented my eating aught of this dish of sweet rice; for I was waiting for it to stop before him and for him to enjoy it, when I would have eaten with him; but what we have witnessed befell him. And the people said, one to another, Wait, that we may see what will happen to him.

Now when they brought him before the Queen Zumroud, she said to him, Wo to thee, O blue-eyed! What is thy name, and what is the reason of thy coming to our country?—And the accursed refused to give his true name, and, having a white turban, he answered, O King, my name is Ali, and my business is that of a weaver and I have come to this city for the sake of traffick. Zumroud said, Bring ye to me a geomantic tablet, and a pen of brass. And they brought her what she demanded immediately; and she took the geomantic tablet and the pen, and performed an

Barsum detected by Zumroud.

operation of geomancy, designing with the pen a figure like that of an ape; after which she raised her head, and looked attentively at Barsum for a long time, and said to him, O dog, how is it that thou liest unto Kings? Art thou not a Christian, and is not thy name Barsum, and hast thou not come to search for something? Tell me then the truth, or, by the glory of the Deity, I will strike off thy head!—And the Christian was agitated; and the Emirs and others who were present said, This King is acquainted with geomancy. Extolled be the perfection of Him who hath endowed him with this knowledge!—Then she called out to the Christian, saying to him, Tell me the truth, or I destroy thee! And the Christian replied, Pardon, O King of the age! Thou art right in thy geomantic divination; for thy slave is a Christian. So the Emirs and others who were present wondered at the King's exactness in discovering the truth by geomancy, saying, Verily this King is an astrologer of whom there is not the like in the world! The Queen then ordered that the Christian should be flayed, that his skin should be stuffed with straw, and hung over the gate of the horse-course, and that a pit should be dug without the city, and his flesh and his bones should be burnt in it, and dirt and filth thrown upon his ashes. They replied, We hear and obey:—and did all that she had commanded them. And when the people saw what had befallen the Christian,

they said, His recompense was that which hath befallen him: and what an unlucky mouthful was that unto him! One of them said, Divorcement shall be incumbent on the remote [if I break this vow]: in my life henceforth I will never eat of sweet rice! And the drunkard said, Praise be to God who hath saved me from that which hath befallen this man, by his preserving me from eating that rice! Then all the people went forth; and they had become prohibited from sitting opposite to the sweet rice, in the place of that Christian.

Again, when the third month commenced, they spread the table as usual, and covered it with the dishes, and the Queen Zumroud sat upon the throne, the troops standing in the customary manner, but fearing her awful power. The people of the city then entered as they were wont, and went around the table, looking for the place of the dish of rice; and one of them said to another, O hadgi Kalaf! The other replied, At thy service, O hadgi Kaled. And the former said, Avoid the dish of sweet rice, and beware of eating of it; for if thou eat of it, thou wilt be hanged. Then they seated themselves around the table to eat; and while they were eating, and the Queen Zumroud was sitting on the throne, a glance of her eye fell upon a man entering with a hurried pace from the gate of the horse-course, and, looking attentively at him, she found that he was Jawan the Kurd, the robber who murdered the trooper; and the cause of his coming was this.—He had left his mother, and gone to his companions, and said to them, I obtained yesterday excellent booty: I murdered a trooper, and took his horse; and there fell to my lot the same night a pair of saddle-bags full of gold, and a damsel whose value is greater than the gold in the saddle-bags; and I have put all this booty in the cavern, with my mother. So they rejoiced at this, and repaired to the cavern at the close of the day. Jawan the Kurd entered before them, and they followed him; and he desired to bring to them the things of which he had told them; but he found the place desolate. He therefore inquired of his mother the truth of the matter, and she acquainted him with all that had happened; on hearing which, he bit his hands in repentance, and said, By Allah, I will search about for this impudent wench, and take her from the place in which she is, though she be within the shell of a pistachio-nut, and I will satisfy my malice

Jawan's discovery of the flight of Zumroud.

upon her! Accordingly, he went forth to search for her, and ceased not to go about the surrounding districts until he came to the city of the Queen Zumroud. And when he entered the city, he found no man in it: he therefore inquired of some of the women who were looking out from the windows, and they informed him that on the first day of every month the Sultan made a banquet, and the people went and ate of it; and they directed him to the horse-course in which the table was spread.

So he came hurrying on, and, not finding a vacant place in which to seat himself excepting opposite the dish above mentioned, he seated himself there, and, as the dish was before him, stretched forth his hand to it. Upon this, the people called to him, saying, O our brother, what dost thou desire to do? He answered, I desire to eat of this dish until I am satiated. And one of them said to him, If thou eat of it thou wilt be hanged. But he replied, Be silent, and utter not these words. Then he stretched forth his hand to the dish, and drew it before him. The drunkard before mentioned was sitting by his side, and when he saw Jawan draw the dish before him, he fled from his place; the effect of the intoxicating drug

instantly passed away from his head, and he seated himself afar off, saying, I have nothing to do with this dish. Jawan the Kurd stretched forth his hand to the dish, and it resembled the foot of a raven; and he ladled the rice with it, and took it forth resembling the foot of a camel. Then he compressed the handful into the form of a ball, so that it was like a great orange; he threw it rapidly into his mouth, and it descended into his throat making a noise like thunder; and the bottom of the dish appeared in the place from which it was taken. So a man by his side said to him, Praise be to God, who hath not made me to be a dish of meat before thee: for thou hast exhausted the dish by a single mouthful! And the drunkard said, Let him eat; for I imagine that I behold in him the figure of the hanged. Then looking towards him, he said to him, Eat: may God not give thee enjoyment! And Jawan stretched forth his hand to take the second mouthful, and was about to press it into the form of a ball like the first mouthful, when the Queen called to some of the soldiers, saying to them, Bring that man quickly, and suffer him not to eat the mouthful that is in his hand.

The soldiers therefore ran to him, while he was bending his head over the dish, and they seized him and took him and placed him before the Queen Zumroud. Upon this, the people exulted over him, saying, one to another, Verily he deserveth it; for we gave him good advice, and he would not follow it. This place is predestined to occasion the slaughter of him who sitteth in it, and that rice is unfortunate to every one who eateth of it.—Then the Queen Zumroud said to him, What is thy name, and what is thine occupation, and what is the reason of thy coming to our city?—O our lord the Sultan, he answered, my name is Osman, and my occupation is that of a gardener, and the reason of my coming to this city is, that I am going about searching for a thing that I have lost. And the Queen said, Bring me the geomantic tablet. So they placed it before her; and she took the pen, and, having performed an operation of geomancy, meditated upon it a while; after which she raised her head, and said to him, Wo to thee, O wicked wretch! How is it that thou liest unto Kings? This geomantic experiment acquainteth me that thy name is Jawan the Kurd, and thine occupation is that of a robber, that thou takest the property

of men by iniquitous means, and slayest the soul that God hath forbidden to be slain unless for a just cause.—Then she called out to him and said, O hog, tell me thy true story, or I will cut off thy head! And when he heard her words, his complexion became sallow, and his teeth appeared, and, imagining that if he spoke the truth he would save himself, he replied, Thou hast spoken truth, O King; but I vow repentance unto thee from this time, and return unto God, whose name be exalted! The Queen, however, said to him, It is not lawful unto me to leave a viper in the path of the Faithful. And she said to some of her attendants, Take him and flay him, and do unto him as ye did unto the like of him last month. So they did as she commanded them. And when the drunkard saw the soldiers seize that man, he turned his back to the dish of rice, and said, Verily, to present my face unto thee is unlawful! And as soon as they had finished eating, they dispersed, and went to their abodes: the Queen also went up into her palace and gave permission to the mamlouks to disperse.

And when the fourth month commenced, they descended into the horse-course as usual, and made ready the banquet, and the people sat waiting for permission. The Queen then approached, and sat upon the throne, looking at them; and she observed that the place opposite the dish of rice, affording room for four persons, was vacant; whereat she wondered. And while she was looking about, she beheld a man entering from the gate of the horse-course, with a quick pace, and he ceased not to hurry on until he stopped over the table, where he found no place vacant but that opposite the dish of rice. So he seated himself there; and she looked at him attentively, and found that he was the Christian who had named himself Rashideddin; whereupon she said within herself, How fortunate is this repast, by which this infidel hath been insnared!—Now the cause of his coming was wonderful; and it was this. When he returned from his journey, the people of his house informed him that Zumroud was lost, together with a pair of saddle-bags full of money; on hearing which he rent his clothes, and slapped his face, and plucked his beard. Then he sent his brother Barsum to search for her through the surrounding districts; and when he was tired of waiting for news of him, he went forth himself to search through

the provinces for his brother and Zumroud, and destiny impelled him to Zumroud's city. He entered that city on the first day of the month, and when he walked along its great thoroughfare-streets, he found them desolate, and saw the shops closed, and the women at the windows; so he inquired of some of them respecting this circumstance, and they told him that the King made a banquet for all the people on the first of every month, and all ate of it; none being able to sit in his house or in his shop; and they directed him to the horse-course.

On his entering the horse-course, he found the people crowding around the food, and found no place vacant excepting that opposite the well-known dish of rice. So he seated himself in it, and stretched forth his hand to eat of that dish; whereupon the Queen called to some of the soldiers, saying, Bring ye him who hath seated himself opposite the dish of rice. And they knew him from the former occurrences of the same kind, and seized him, and stationed him before the Queen Zumroud, who said to him, Wo to thee! What is thy name, and what is thine occupation; and what is the reason of thy coming unto our city?—He answered, O King of the age, my name is Rustum, and I have no occupation, for I am a poor dervish. And she said to her attendants, Bring me a geomantic tablet, and the pen of brass. So they brought her what she demanded as usual: and she took the pen, and made some marks with it upon the tablet, and remained a while contemplating it: then raising her head and looking towards him, she said, O dog, how is it that thou liest unto the Kings? Thy name is Rashideddin the Christian, and thine occupation is, to practise stratagems against the female slaves of the Faithful, and to take them; and thou art a Mahometan externally, but in heart a Christian. Declare then the truth; for if thou do not, I will strike off thy head.—And he hesitated to reply; but afterwards said, Thou hast spoken truth, O King of the age. So she gave orders that he should be stretched upon the ground, and receive upon each foot a hundred lashes; and upon his body, a thousand lashes; and after that, that he should be flayed, and his skin stuffed with hards of flax; then, that a pit should be dug without the city, and his body be burnt in it, and dirt and filth thrown upon his ashes. And they did as she commanded them.

After this, she gave leave to the people to eat, and when they had finished, and gone their ways, the Queen Zumroud went up into her palace, and said, Praise be to God who hath appeased my heart by the punishment of those who wronged me! And she thanked the Creator of the earth and the heavens. Then her master Ali Shir occurred to her mind, and she shed copious tears; after which, returning to her reason, she said within herself, Perhaps God, who hath given me power over mine enemies, may grant me the return of my beloved. She begged forgiveness of God (to whom be ascribed might and glory!), and said, Perhaps God will soon reunite me with my beloved Ali Shir; for He is able to do whatsoever He willeth, and is gracious unto his servants, and acquainted with their states. She praised God again, continued her prayers for forgiveness, and resigned herself to the course of destiny, assured that everything which hath a beginning must come to an end; and recited the saying of the poet:—

> Endure thy state with an easy mind; for in the hand of God are the destinies of things,
> And what is forbidden will not happen unto thee, nor will that which is appointed fail to befall thee.

She continued for the whole of that month occupying herself by day in judging the people, and commanding and forbidding, and by night weeping and lamenting for the separation of her beloved Ali Shir; and when the next month commenced, she gave orders to spread the table in the horse-course as usual, and sat at the head of the people. They were waiting for her permission to eat, and the place before the dish of rice was vacant; and as she sat at the head of the table, she kept her eye fixed upon the gate of the horse-course, to see every one who entered it. And she said within herself, O thou who restoredst Joseph to Jacob, and removedst the affliction from Job, favour me by the restoration of my master Ali Shir, by thy power and greatness; for Thou art able to accomplish everything! O Lord of all creatures! O Guide of those who go astray! O Hearer of cries! O Answerer of prayers! Hear my prayer, O Lord of all creatures!—And her supplication was not ended when there entered from the gate of the horse-course a person

Zumroud weeping at the remembrance of Ali Shir.

whose figure was like a branch of the Oriental willow; but he was of emaciated frame, and sallowness appeared in his countenance: he was the handsomest of young men, perfect in judgment and in polite accomplishments. When he entered he found no place vacant but that which was before the dish of rice: he therefore sat in that place; and when Zumroud beheld him, her heart palpitated. She looked at him with a scrutinizing glance, and it was evident to her that he was her master Ali Shir, and she was inclined to cry aloud for joy; but she stilled her mind, fearing to disgrace herself among the people: her bowels were moved, and her heart throbbed; yet she concealed what she felt.—And the cause of Ali Shir's coming was this.

When he lay asleep upon the stone seat, and Zumroud descended and Jawan the Kurd took her, he awoke afterwards, and found himself with uncovered head; so he knew that some man had come upon him unjustly, and taken his turban while he was asleep. He uttered the sentence which preserveth the person who pronounceth it from being confounded; that is, Verily to God we belong, and verily unto Him we return! Then he went back to the old woman who had acquainted him with the situation of Zumroud, and knocked at her door; whereupon she came forth to him; and he wept before her until he fell down in a fit. And when he recovered, he informed her of all that had befallen him; on hearing which, she

blamed him and severely reproved him for that which he had done, and said to him, Verily thy calamity and misfortune have arisen from thyself. She ceased not to blame him until blood ran from his nostrils, and he fell down again in a fit; and on his recovering from his fit, he beheld the old woman weeping on his account, pouring forth tears, and in a state of anguish; and he recited these two verses:—

> How bitter unto lovers is separation, and how sweet unto them is union!
> May God unite every separated lover, and preserve me, for I am of their number!

The old woman mourned for him, and said to him, Sit here while I ascertain the news for thee, and I will return quickly. And he

Ali Shir asleep on the stone seat.

replied, I hear and obey. Then she left him and went away, and was absent from him until midday, when she returned to him, and said, O Ali, I imagine nothing but that thou wilt die in thy grief; for thou wilt not again see thy beloved save on the Sirat;* for the people of the pavilion, when they arose in the morning, found the window that overlooketh the garden displaced, and Zumroud lost, and with her a pair of saddle-bags full of money belonging to the Christian; and when I arrived there, I found the Judge standing at the door of the pavilion, together with his officers; and there is no strength nor power but in God, the High, the Great!—Now when Ali Shir heard these words from her, the light before his face became converted into darkness; he despaired of life, and made sure of death, and ceased not to weep until again he fell down in a fit; and after he recovered from his fit, love and separation so afflicted him that he was attacked by a severe sickness, and was confined to his house. The old woman, however, continued to bring the physicians to him, and to give him beverages, and make pottages for him, during the space of a whole year, until his soul returned to him. And when the second year commenced, the old woman said to him, O my son, this sadness and grief that thou sufferest will not restore to thee thy beloved: arise then, brace up thy nerves, and search for her through the surrounding districts; perhaps thou mayest meet with tidings of her. And she ceased not to encourage him and to strengthen his mind until she cheered him; and she conducted him into the bath, gave him wine to drink, and fed him with fowls. Thus she did every day for the space of a month, till he gained strength, and set forth on his journey, and he ceased not to travel until he arrived at the city of Zumroud.

Having entered the horse-course, he seated himself at the table, and stretched forth his hand to eat; and upon this, the people grieved for him, and said to him, O young man, eat not of this dish; for affliction will befall him who eateth of it. But he replied, Suffer me to eat of it, and let them do unto me what they desire: perhaps I may be relieved from this wearying life. Then he ate

* The bridge over which all men must pass at the day of judgment.

the first morsel; and Zumroud desired to have him brought before her; but it occurred to her mind that he might be hungry: so she said within herself, It is proper that I suffer him to eat until he satisfy himself. He therefore continued eating; and the people were confounded at his case, looking to see what would happen unto him. And when he had eaten, and satisfied himself, she said to certain of the eunuchs, Go to that young man who eateth of the rice, and bring him courteously, and say to him, Answer the summons of the King, to reply to a little question. So they said, We hear and obey:—and they went to him, and, standing over his head, said to him, O our master, have the goodness to answer the summons of the King, and let thy heart be dilated. He replied, I hear and obey:—and he went with the eunuchs; while the people said one to another, There is no strength nor power but in God, the High, the Great! What will the King do with him!—But some of them said, He will do nought but good with him; for if he meant to do him harm, he had not suffered him to eat until he was satisfied.—And when he stood before Zumroud, he saluted, and kissed the ground before her; and she returned his salutation, receiving him with honour, and said to him, What is thy name, and what is thine occupation, and what is the reason of thy coming unto this city? So he answered her, O King, my name is Ali Shir; I am of the sons of the merchants, and my country is Korasan, and the reason of my coming unto this city is to search for a slave-girl whom I have lost: she was dearer to me than my hearing and my sight, and my soul hath been devoted to her ever since I lost her. This is my story.—Then he wept until he fainted; whereupon she gave orders to sprinkle some rose-water upon his face; and they did so until he recovered, when the Queen said, Bring to me the geomantic tablet, and the pen of brass. They therefore brought them; and she took the pen, and, having performed an operation of geomancy, considered it a while, after which she said to him, Thou hast spoken truly. God will unite thee with her soon: so be not uneasy.—She then ordered the chamberlain to take him to the bath, and to attire him in a handsome suit of the apparel of Kings, to mount him upon one of the most excellent of her horses, and after that, to bring him to the palace at the close of the day. The chamberlain

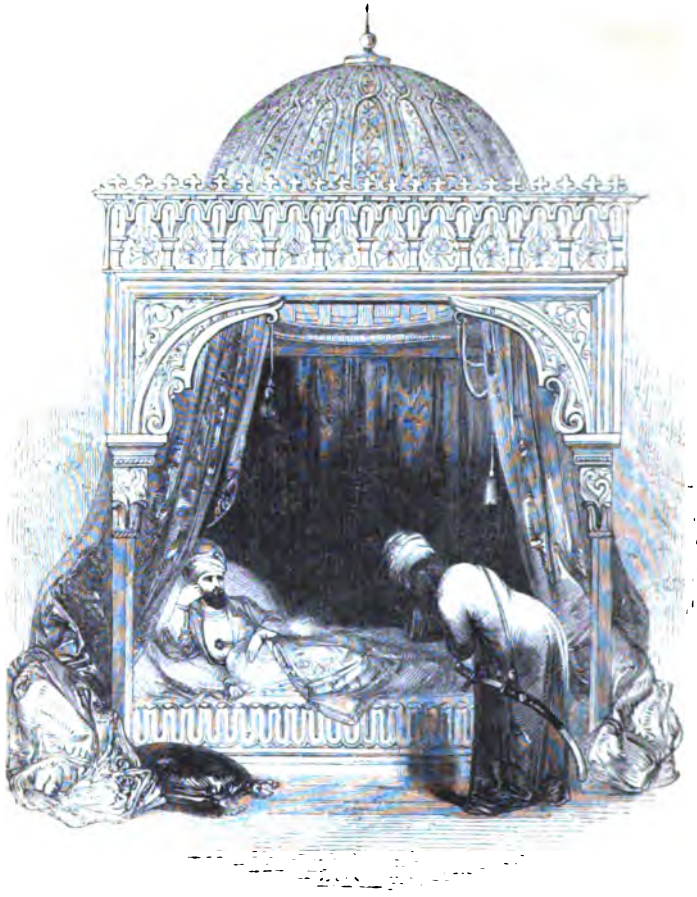
replied, I hear and obey:—and led him away from before her, and departed. And the people said, one to another, Wherefore hath the King treated the young man with this courtesy? One said, Did I not tell you that he would do him no harm? For his appearance is comely, and from the King's waiting until he had satisfied himself, I knew that.—And every one of them said something. Then the people dispersed, and went their ways.

Zumroud scarcely believed that the night was approaching when she should be with the beloved of her heart alone; and as soon as the night came, she entered her chamber, and sent to her beloved Ali Shir. And when they brought him, he kissed the ground before her, and prayed for her; and she said within herself, I must jest with him a while, without making myself known to him. So she said, O Ali, hast thou gone to the bath? He answered, Yes, O my lord. And she said, Arise, eat of this fowl and meat, and drink of this sherbet of sugar, and wine; for thou art tired; and after that, come hither. He replied, I hear and obey:—and he did as she commanded him; and when he had finished eating and drinking, she said to him, Come up unto me, and rub my feet. He therefore began to rub her feet and her legs, and found them softer than silk. And after she had continued a while jesting with him, she said, O my master, hath all this happened, and dost thou not know me? He asked, And who art thou, O King? And she answered, I am thy slave-girl Zumroud. So when he knew this, he kissed her, and embraced her, throwing himself upon her like the lion upon the sheep.

And on the following morning, Zumroud sent to all the troops, and the lords of the empire, and summoned them, and said to them, I desire to journey to the city of this man. Choose for you therefore a viceroy to exercise authority among you until I return to you.—And they replied, We hear and obey. She then betook herself to preparing the necessaries for the journey, as food and money and other supplies, and rarities, and camels, and mules, and set forth from the city; and she continued her journey with him until she arrived at the city of Ali Shir, when he entered his abode, and gave gifts and alms and presents. He was blessed with children by her, and they both lived in the utmost happiness until they were

visited by the terminator of delights and the separator of companions.—Extolled be the perfection of the Eternal; and praise be to God in every case!

Giving Alms.



Haroun Alrashid and Mesrour.

CHAPTER XVI.

COMMENCING WITH PART OF THE THREE HUNDRED AND TWENTY-SEVENTH NIGHT, AND ENDING WITH PART OF THE THREE HUNDRED AND THIRTY-FOURTH.

THE STORY OF IBN MANSOUR AND THE LADY BADOURA AND JUBIR THE SON OF OMIR SHEIBANI.

It is related that the Prince of the Faithful, Haroun Alrashid, was restless one night, and sleep was difficult unto him: he ceased

not to turn over from side to side, through the excess of his restlessness; and when this state wearied him, he summoned Mesrour, and said to him, O Mesrour, see for me some one who will divert me from this restlessness. Mesrour said, O my lord, wilt thou enter the garden in the palace, and amuse thyself with the sight of the flowers it containeth, and look at the planets, and the beauty of their disposition, and the moon among them shining upon the water? He answered, O Mesrour, verily my soul inclineth not to anything of that kind.—O my lord, rejoined Mesrour, there are in thy palace three hundred concubines, each of whom hath a separate apartment. Order, then, every one of them to retire into her apartment, and go thou about and amuse thyself by the sight of them while they know not.—The Caliph replied, O Mesrour, the palace is mine, and the female slaves are my property; yet my soul inclineth not to anything of that kind. Mesrour then said, O my lord, order the learned men and the sages and the poets to come before thee, and to enter into discussions, and recite verses to thee, and relate to thee tales and histories.—My soul, replied the Caliph, inclineth not to anything of that kind. Mesrour said, O my lord, order the pages and the boon-companions and the men of politeness to come before thee, and to entertain thee with strange witticisms. But the Caliph replied, O Mesrour, my soul inclineth not to aught of that kind.—Then, said Mesrour, O my lord, strike off my head: perhaps that will put an end to thy restlessness and dispel the uneasiness which thou sufferest. And Alrashid laughed at his words, and said to him, O Mesrour, see who of the boon companions is at the door. So Mesrour went forth, and returned saying, O my lord, he who is at the door is Ali Ibn Mansour, the Wag, of Damascus. The Caliph said, Bring him unto me. Mesrour therefore went and brought him; and when Ibn Mansour entered, he said, Peace be on thee, O Prince of the Faithful! And the Caliph returned his salutation and said, O Ibn Mansour, relate to us somewhat of thy stories.—O Prince of the Faithful, said he, shall I relate to thee a thing that I have actually witnessed, or a thing of which I have heard? The Prince of the Faithful answered, If thou have witnessed anything extraordinary, relate it to us; for hearing a thing as reported by others is not like witnessing. So

Ibn Mansour said, O Prince of the Faithful, give up to me exclusively thy hearing and thy mind. Alrashid replied, O Ibn Mansour, see, I hear with mine ear, and look at thee with mine eye, and attend to thee with my mind. And Ibn Mansour said:—

O Prince of the Faithful, know that I have an appointment every year from Mahomed the son of Suleiman Hashimi, the Sultan of Balsora; and I went to him as I was wont, and when I came to him, I found him prepared to mount for the chase. I saluted him, and he saluted me, and said to me, O Ibn Mansour, mount and accompany us to the chase. But I replied, O my lord, I have not power to ride: seat me therefore in the mansion of entertainment, and give a charge respecting me to the chamberlains and lieutenants. And he did so; and then went to hunt. And they paid me the utmost honour, and entertained me in the best manner. And I

The Garden and Palace at Balsora.

said within myself, Allah! it is wonderful that for a long time I have been in the habit of coming from Bagdad to Balsora, and know not in this place aught but the way from the palace to the garden, and from the garden to the palace; and when shall I find such an opportunity to amuse myself with a sight of the quarters of Balsora as on this occasion? I will therefore arise immediately, and walk out alone to amuse myself, and let the food that I have eaten digest.

Accordingly I attired myself in the richest of my apparel, and walked through a part of Balsora. Now thou knowest, O Prince of the Faithful, that there are in it seventy streets, the length of each of which is seventy leagues by the measure of Irak. So I lost my way in its by-streets, and thirst overcame me; and while I was walking, O Prince of the Faithful, lo, a great door, with two rings of yellow brass, and with curtains of red brocade hung over it, and by the two sides of it were two seats, and above it was a trellis for grape vines, which overshadowed that door. I stopped to divert myself with a sight of this mansion; and while I stood, I heard a voice of lamentation, proceeding from a sorrowful heart, warbling melodious sounds, and singing these verses:—

My body hath become the dwelling-place of diseases and afflictions,
On account of a fawn whose abode and home are distant.
O two zephyrs of the desert that have stirred up my anguish!
By Allah, your Lord, turn to my [heart's] abode,
And reproach him; perhaps reproach will change his conduct.

Five more stanzas like the above followed, and I said within myself, The person from whom these melodious sounds have proceeded, if comely, possesseth the united charms of comeliness and eloquence and sweetness of voice. I then approached the door, and began to raise the curtain by little and little; and lo, I beheld a fair damsel, like the moon when it appeareth in its fourteenth night, with joined eyebrows, and languishing eyelids, and a bosom like two pomegranates; she had thin lips, like two pieces of carnelion, a mouth like the seal of Solomon, and a set of teeth that would sport with the reason of the poet and the prose-writer. Altogether she comprised all the charms of loveliness, and was a source of disturbance

Ibn Mansour at the Door of the House of the Lady Badoura.

unto women and men. The beholder could not satisfy himself with gazing at her beauty; and she was as the poet hath said:—

When she approacheth, she killeth; and when she turneth her back, she maketh all men to be enamoured of her.
She is like the sun, and like the full moon; but oppression and aversion are not in her nature.
Paradise is opened when she exhibiteth herself, and the full moon is seen above her neck-rings.

Now while I was looking at her through the interstice of the curtains, lo, she cast a glance, and beheld me standing at the door; whereupon she said to her slave-girl, See who is at the door. The slave-girl therefore arose, and came to me, and said, O sheikh, hast

thou no modesty; and do hoariness and disgraceful conduct exist together? I answered her, O my mistress, as to hoariness, we have experienced it; but as to disgraceful conduct, I do not think that I have been guilty of it. But her mistress said, And what conduct can be more disgraceful than thine intrusion upon a house that is not thine own, and thy looking at a harem that is not thine? So I answered her, O my mistress, I have an excuse for doing so.—And what is thine excuse? she asked. I answered her, Verily I am a stranger, and thirsty; and thirst hath almost killed me. And upon this she said, We accept thine excuse. Then calling one of her female slaves, she said, O Lutf, give him a draught in the mug of gold. Whereupon she brought me a mug of red gold set with pearls and jewels, full of water perfumed with strong-scented musk, and covered with a napkin of green silk: and I began to drink, and prolonged my drinking, stealing glances at her in the mean while, until I had stood a length of time. I then returned the mug to the slave-girl, and remained standing. So she [the lady] said, O sheikh, go thy way. But I replied, O my mistress, I am troubled in mind.—Respecting what? said she. And I answered, Respecting the changes of fortune, and the vicissitudes of events. She replied, It becometh thee; for fortune giveth rise to wonders. But what (she added) hast thou witnessed of its wonders, that thou reflectest upon it? I am reflecting, I answered, upon the owner of this house; for he was my sincere friend in his life-time. And she said to me, What was his name? I answered, Mahomed the son of Ali the Jeweller; and he was possessed of great wealth. But hath he, I asked, left children?—Yes, said she; he hath left a daughter, who is named Badoura, and she hath inherited all his riches. So I said to her, It seemeth that thou art his daughter. She replied, Yes:—and laughed. Then she said, O sheikh, thou hast prolonged the discourse; therefore go thy way. I replied, I must go; but I see that thy charms are changed: acquaint me then with thy case: perhaps God may grant thee relief by means of me. And she said to me, O sheikh, if thou be of the number of those who are worthy of being intrusted with secrets, we will reveal to thee our secret. Inform me therefore who thou art, that I may know whether thou art a fit depository for a secret, or not; for the poet hath said,—

None keepeth a secret but a faithful person: with the best of mankind it remaineth concealed.
I have kept my secret in a house with a lock, whose key is lost, and whose door is sealed.

So I said to her, O my mistress, if thou desirest to know who I am, I am Ali the son of Mansour, the Wag, of Damascus, the boon-companion of the Prince of the Faithful, Haroun Alrashid.

And when she heard my name, she descended from her chair, and saluted me, and said to me, Thou art welcome, O Ibn Mansour. Now I will acquaint thee with my state, and intrust thee with my secret. I am a separated lover.—O my mistress, said I, thou art comely, and lovest none but whomsoever is comely. Who then is he that thou lovest?—She answered, I love Jubir the son of Omir Sheibani, the Emir of the tribe of Sheiban. And she described to me a young man than whom there was none more handsome in Balsora. I said to her, O my mistress, hath any interview or correspondence taken place between you?—Yes, she answered; but we have loved with the tongue; not with the heart and soul; since he hath not fulfilled a promise, nor performed a covenant. So I said to her, O my mistress, and what hath been the cause of the separation that hath occurred between you? She answered, The cause was this: I was sitting one day, and this my slave-girl was combing my hair; and when she had finished combing it, she plaited my tresses, and my beauty and loveliness charmed her; so she bent over me, and kissed my cheek; and just at that time he came in suddenly, and seeing the slave-girl kiss my cheek, he drew back instantly in anger, determining upon a lasting separation, and recited these two verses:—

If another have a share in the object of my love, I abandon my beloved, and live alone.
My beloved is worthless if she desire aught of which her lover doth not approve.

And from the time of his withdrawing in aversion from me to the present day, neither letter nor reply hath come to us from him, O Ibn Mansour.—And what, said I, dost thou desire? She answered, I desire to send to him a letter by thee; and if thou bring me his

The Slave-girl kissing the Lady Badoura.

answer, thou shalt receive from me five hundred pieces of gold; and if thou bring me not his answer, thou shalt receive, as a compensation for thy walk, one hundred pieces of gold. So I replied, Do what seemeth fit unto thee. And she said, I hear and obey. Then she called one of her female slaves, and said, Bring to me an ink-case, and a piece of paper. And she brought them to her; and she wrote these verses:—

My beloved, wherefore this estrangement and hatred? And when shall forgiveness and indulgence be granted?

Why dost thou abandon me in aversion? Thy face is not the face that I was wont to know.

Yes: the slanderers have falsified my words, and thou hast leaned to their report; so they have increased in their excesses.

If thou hast believed their tale, God forbid thou shouldst continue to do so! for thou knowest better.

By thy life inform me what is it thou hast heard; for thou knowest what hath been said, and wilt act justly.

If it be true that I have uttered the words, words admit of interpretation, and they admit of change.

Suppose that the words were revealed by God: people have changed and corrupted the Pentateuch.
What falsehoods have been told of persons before us! Even Joseph was blamed in the presence of Jacob!
For myself and the slanderer and thee together there shall be an awful day of judgment.

She then sealed the letter, and handed it to me; and I took it, and went to the house of Jubir the son of Omir Sheibani. I found that he was hunting; so I seated myself to wait for him; and while I sat, lo, he approached returning from the chase; and when I beheld him, O Prince of the Faithful, upon his horse, my reason was confounded by his beauty and loveliness. Looking aside, he beheld me sitting at the door of his house; and as soon as he saw me, he alighted from his horse, and came to me and embraced and saluted me; and it seemed to me as though I held in my embrace the world and all that it containeth. Then he conducted me into his house, and seated me upon his couch, and gave orders to bring the table; whereupon they brought forward a table of the wood of Korasan, the feet of which were of gold; and upon it were all kinds of viands, varieties of meats, fried and roasted, and such like; and when I seated myself at the table, I looked at it, and found inscribed upon it these verses:—

Stay by the cranes that are lodged in the porringers, and alight among the tribe of fried meats and dainties.
And mourn over the daughters of the kata—I have done so continually—and over the brown meat amid the chickens.

Then Jubir the son of Omir said, Stretch forth thy hand to our food, and comfort our heart by eating of our provision. But I replied, By Allah, I will not eat of thy food a single mouthful until thou perform my want. He said, And what is thy want? And I handed forth to him a letter; and when he had read it and understood its contents, he tore it in pieces and threw it upon the floor, saying to me, O Ibn Mansour, whatsoever want thou hast, we will perform it, excepting this thing which concerneth the writer of this letter; for to her letter I have no reply to give. So I arose from his side in anger; but he laid hold upon my skirts, and said to me, O Ibn Mansour, I will tell thee what she said to thee, though I was not present with you two. I asked him, What was it that she

said to me? And he replied, Did not the writer of this letter say to thee, If thou bring me his answer, thou shalt receive from me five hundred pieces of gold; and if thou bring me not his answer, thou shalt receive from me, as a compensation for thy walk, one hundred pieces of gold?—I answered, Yes. And he said, Sit with me this day, and eat and drink, and enjoy thyself and be merry, and receive five hundred pieces of gold.

So I sat with him, and ate and drank, and enjoyed myself and was merry, and entertained him in the night by conversation; and afterwards I said, O my master, there is no music in thy house. He replied, Verily for a long time we have drunk without music. Then calling one of his female slaves, he said, O Cluster of Pearls! —Whereupon a slave-girl answered him from her private chamber, bringing a lute of Indian manufacture enclosed in a bag of silk;

Lute.

and she came, and seated herself, and, having placed the lute in her lap, played upon it one and twenty airs; after which she returned to the first air, and, with exciting modulations, sang these verses:—

Whoso hath not tasted love's sweetness and its bitterness, doth not distinguish between the company and the absence of the beloved:
And he who hath declined from love's right road, doth not distinguish between the smoothness and the ruggedness of his path.
I ceased not to oppose the votaries of love until I experienced both its sweetness and its bitterness;
And I have drunk up the cup of its bitterness until I have abased myself both to the slave and the free.
How many a night hath the beloved caroused with me, and I have sipped the sweet draught that issued from her lips!
How short was each night when we were together! The nightfall and daybreak were simultaneous!
Fortune made a vow that she would disunite us; and now hath Fortune accomplished her vow.
Fate decreed, and the sentence cannot be reversed. Who is he that can oppose his Lord's command?

And when the slave-girl had finished her song, her master uttered a great cry, and fell down in a fit; upon which the slave-girl said, May God not punish thee, O sheikh; for of a long time we have drunk without music, fearing for our master, lest he should experience the like of this fit. But go to yon private chamber, and sleep there.—So I went to the private chamber to which she directed me, and slept there until the morning; when lo, a page came to me, bringing a purse in which were five hundred pieces of gold; and he said, This is what my master promised thee: but return thou not to the damsel who sent thee, and let it be as though thou hadst not heard of this affair, and as though we had not heard. So I replied, I hear and obey.

I then took the purse, and went my way; but I said within myself, Verily the damsel hath been expecting me since yesterday. By Allah, I must return to her, and acquaint her with that which hath taken place between me and him; for, if I return not to her, probably she will revile me, and will revile every one who cometh forth from my country.—Accordingly, I went to her, and found

Jubir Painting.

her standing behind the door; and when she beheld me, she said, O Ibn Mansour, thou hast not accomplished for me anything.—Who, said I, informed thee of this? She answered, O Ibn Mansour, I have a further intuition; that, when thou handedst him the paper, he tore it in pieces and threw it down, and said to thee, O Ibn Mansour, whatsoever want thou hast, we will perform it for thee, except the affair of her who wrote this letter; for to her I have no reply to give. Whereupon thou rosest from his side in anger; but he laid hold upon thy skirts, and said to thee, O Ibn Mansour, sit with me this day; for thou art my guest, and eat and drink, and enjoy thyself and be merry, and receive five hundred pieces of gold. So thou satest with him, and atest and drankest, and enjoyedst thyself and wast merry, and entertainedst him by night with conversation; and the slave-girl sang such an air and such verses; upon which he fell down in a fit.—So I said to her, O Prince of the Faithful, Wast thou with us? She replied, O Ibn Mansour, hast thou not heard the saying of the poet?—

The hearts of lovers have eyes, which see what spectators see not.

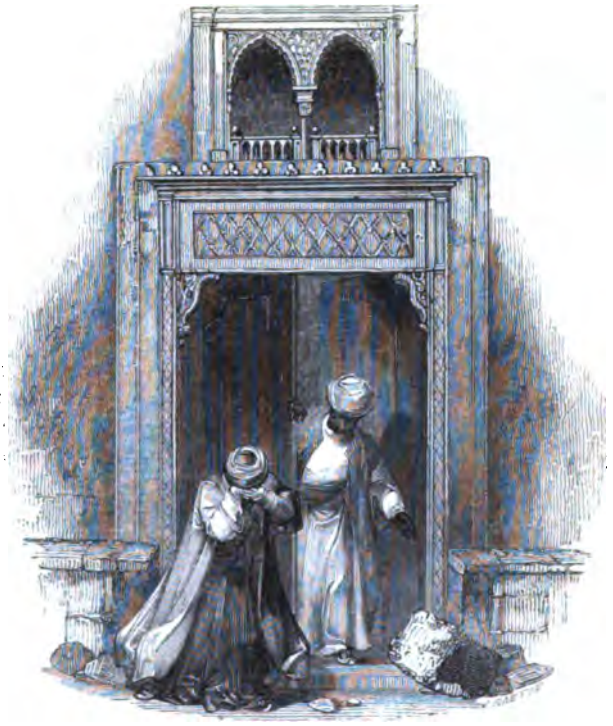
But, O Ibn Mansour, she added, night and day succeed not one another during the course of an event without changing it.—Then she raised her eyes towards heaven, and said, O Object of my worship, and my Master, and my Lord, as Thou hast afflicted me by

the love of Jubir the son of Omir, so do thou afflict him by the love of me, and transfer the affection from my heart to his!—After this, she gave me a hundred pieces of gold, as a compensation for my walk, and I took it, and repaired to the Sultan of Balsora, whom I found returned from the chase; and I received from him my appointment, and returned to Bagdad.

And when the next year arrived, I went to the city of Balsora, to demand my appointment as usual, and the Sultan paid it to me; and when I was about to return to Bagdad, I reflected in my mind upon the case of the damsel Badoura, and said, By Allah, I must repair to her, and see what hath taken place between her and her beloved. So I went to her house; and I found the ground before her door swept and sprinkled, and servants and dependants and pages there; whereupon I said, Probably anxiety hath overwhelmed the damsel's heart, and she hath died, and some one of the Emirs hath taken up his abode in her house. I therefore left her house, and repaired to that of Jubir the son of Omir Sheibani; and I found its marble benches demolished, and found not pages at its door as usual: so I said within myself, Probably he hath died. Then I stood before the door of his house, and, pouring forth tears, bewailed its condition in these verses:—

O my lord, who hast departed, and whom my heart followeth, return, and so my festive days shall be renewed to me!
I pause at your house, bewailing your abode, with pouring tears, and with convulsed eyelids.
I ask the house with its mourning remains, Where is the dispenser of beneficence and favours?
Go thy way [it answereth]; for the friends have departed from the dwelling, and beneath the dust are buried.
May God not deprive us of the view of their merits in all their extent, and be their virtues never hidden!

And while I was bewailing the people of the house in these verses, O Prince of the Faithful, lo, a black slave came forth to me from the house, and said, O sheikh, be silent! May thy mother be bereft of thee! Wherefore do I behold thee bewailing this house in these verses?—So I answered him, I used to know it as the abode of one of my sincere friends. He said, And what was his



The Slave reproving Ibn Mansour.

name? I answered, Jubir the son of Omir Sheibani. And he said, And what hath happened unto him? Praise be to God, he is still blest with his riches and prosperity and property; but God hath afflicted him with the love of a damsel named the lady Badoura, and he is overwhelmed by his love of her, and by the violence of his transport and torment, so that he is like a great rock overthrown; for when he is hungry, he saith not to his servants, Give me food:—and when he is thirsty, he saith not, Give me drink.—And I said, Ask permission for me to go in to him.—O my master, he asked, wouldst thou go in to him who understandeth, or to him who understandeth not? I answered, I must go in to him whatever be the case. So he entered the house and asked permission, and then returned giving it to me.

I therefore went in to him, and I found him like a mass of stone thrown down, understanding neither sign nor open speech. I spoke to him; but he answered me not; and one of his attendants said to me, O my master, if thou knowest any poetry, recite it to him, and raise thy voice in doing so; for thereupon he will be aroused. Accordingly, I recited these two verses:—

Hast thou relinquished the love of Badoura, or art thou stubborn? And dost thou pass the night wakeful, or do thine eyelids sleep?
If thy tears continue to flow in torrents, then know that thou wilt pass eternity in Paradise.

And when he heard these verses, he opened his eye and said to me, Welcome, O Ibn Mansour. My emaciation hath become excessive. —And I asked him, saying, O my master, is there anything that thou wouldst have me do for thee? He answered, Yes: I desire to write a letter to her, and to send it to her by thee; and if thou bring me her answer, thou shalt receive from me a thousand pieces of gold; and if thou bring me not her answer, thou shalt receive from me, as a compensation for thy walk, two hundred pieces of gold. So I replied, Do what seemeth fit to thee. And he called one of his female slaves, and said, Bring me an ink-case and a paper. She therefore brought him what he demanded; and he wrote these verses:—

I conjure you by Allah, O my mistress, act gently towards me; for love hath deprived me of my reason!
My passion for you hath enslaved me, and clad me with the garment of sickness, and rendered me abject.
I was wont, before this, to think lightly of love, and regard it, O my mistress, as an easy matter;
But when it had shown me the waves of its sea, I submitted to God's judgment and excused the afflicted.
If you will, have mercy, and grant me a meeting; and if you will kill me, still forget not to show favour.

He then sealed the letter, and handed it to me, and I took it and repaired with it to the house of Badoura. I began to raise the curtain by little and little as before; and lo, ten slave-girls, high-bosomed virgins, resembling moons, and the lady Badoura was

sitting in the midst of them, like the full moon in the midst of the stars, or like the sun unobscured by clouds; and she was free from grief and pain. And while I was looking at her, and wondering at her being in this state, she cast a glance towards me, and saw me standing at the door; whereupon she said to me, A friendly and free and ample welcome to thee, O Ibn Mansour! Enter!—So I entered, and, having saluted her, handed to her the paper; and when she had read it, and understood its contents, she laughed, and said to me, O Ibn Mansour, the poet lied not when he said,—

> I will brook my love for thee resolutely till a messenger from thee come unto me.

O Ibn Mansour, she added, I will now write for thee an answer, that he may give thee what he hath promised thee. And I replied, May God compensate thee well! Then she called one of her female slaves, and said, Bring me an ink-case and a paper. And when she had brought her what she demanded, she wrote to him some harsh verses. I therefore said to her, By Allah, O my mistress, there remaineth not unto him before his death any more than the period that will expire on his reading this paper. I then tore it, and said to her, Write to him something different from these verses. And she replied, I hear and obey:—but she wrote to him some verses more severe than the former ones. So I said to her, By Allah, O my mistress, he will not read these verses without his soul's quitting his body. She replied, O Ibn Mansour, my transport hath attained to such a pitch that I have said what I have said. I rejoined, Hadst thou said more than that, it had been just in thee; but a disposition to pardon is one of the qualities of the generous. And when she heard my words, her eyes filled with tears, and she wrote to him a note—by Allah, O Prince of the Faithful, there is not in thine assembly any one who can write the like of it. She wrote in it these verses:—

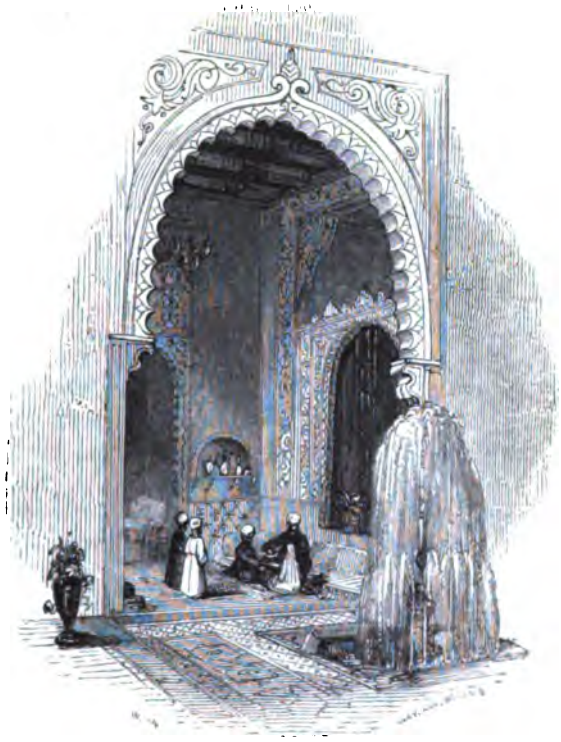
> How long shall this coyness and aversion continue? Thou hast satisfied the malice which the enviers bore me.
> Perhaps I did wrong, and was not aware of it: then inform me what thou hast been told concerning me.

I desire to welcome thee, O my beloved, as I welcome sleep to my eye and my eyelid:
And since *thou* hast drunk the pure cup of love, if thou see *me* intoxicated, do not blame me.

And when she had finished writing the letter, and sealed it, she handed it to me; and I said to her, O my mistress, verily this note will cure the sick, and satisfy the thirsty.

I took the letter, and went forth; and she called me after I had gone forth from her, and said to me, O Ibn Mansour, say to him, She will be this night thy guest. So I rejoiced at this exceedingly. I repaired with the letter to Jubir the son of Omir; and when I went in to him, I found him with his eye fixed upon the door, waiting for the answer; and as soon as I handed to him the paper, he opened it and read it, and understood its meaning, and, uttering a great cry, fell down in a fit. And when he recovered, he said, O Ibn Mansour, did she write this note with her hand, and did she touch it with her fingers?—O my master, said I, and do people write with their feet?—And by Allah, O Prince of the Faithful, my words to him were not ended when we heard the clinking of her anklets in the passage as she entered. On beholding her, he rose upon his feet, as though he no longer felt any pain, and embraced her as the letter Lam embraces Alif,* and the disease of him who cannot escape from his ailment quitted him. Then he seated himself; but she sat not; so I said to her, O my mistress, wherefore hast thou not sat down? She answered, O Ibn Mansour, I will not sit down save on the condition that hath been made between us.—And what, I asked, is that condition between you two?—No one, she answered, knoweth the secrets of lovers. She then put her mouth to his ear, and said something privately to him; to which he replied, I hear and obey. And he arose and whispered to one of his slaves; whereupon the slave absented himself for a while, after which he came back, accompanied by a Cadi and two witnesses. And Jubir arose, and, having brought a purse containing a hundred thousand pieces of gold, said, O Cadi, perform the ceremony of my contract of marriage to this damsel for this sum as a

* These two letters are often written united (in this way ﻻ or ﻷ).



Marriage of Jubir and the Lady Badoura.

dowry. The Cadi therefore said to her, Say, I consent to that.—And she said so. So they performed the ceremony of the contract; and after that, the damsel opened the purse, filled her hand with part of its contents, and gave to the Cadi and the witnesses. Then she handed to him [Jubir] what remained in the purse, and the Cadi and witnesses departed.

I sat with them in joy and gladness until the greater part of the night had passed, when I said within myself, They are two lovers, and during a long period they have been separated; so I will arise immediately, that I may sleep in a place remote from them, and leave them together alone. Accordingly I arose; but the damsel

laid hold upon my skirts, and said to me, What hath thy mind suggested to thee? I answered, Such and such things. And she replied, Sit, and when we desire thy departure, we will dismiss thee. I therefore remained sitting with them until the approach of the dawn, when she said, O Ibn Mansour, go to yon private chamber; for we have furnished it for thee, and it is thy sleeping-place. And I arose, and slept in it until the morning; and when I got up, there came to me a page with a basin and ewer, and I performed the ablution, and recited the morning-prayers; after which I sat. And while I was sitting, lo, Jubir and his beloved came forth from a bath that was in the house, wringing, each, their locks; and I bade them good morning, congratulating them on their safety and their re-union, and said to Jubir, What beginneth with stipulation endeth with content. He replied, Thou hast spoken truth, and thou art entitled to liberal treatment. Then calling his treasurer, he said to him, Bring to me three thousand pieces of gold. So he brought him a purse containing that sum, and Jubir said to me, Do us the favour to accept this. But I replied, I will not accept it until thou inform me what was the cause of the transition of the love from her to thee, after that excessive repulsion. And he said, I hear and obey. Know that we have a festival called the Festival of the New-year's-days, when the people go forth and embark in boats, and amuse themselves upon the river. And I went forth to amuse myself with my companions, and saw a boat wherein were ten slave-girls like moons, and this lady Badoura was in the midst of them, having her lute with her; and she played upon it eleven airs; after which she returned to the first air, and sang these verses:—

Fire is cooler than the fires of my bosom; and rock is softer than the heart of my lord.
Verily I wonder at his composition, with a heart of rock in a body soft as water.

And I said to her, Repeat the two verses and the air. But she would not. So I ordered the boatmen to pelt her; and they pelted her with oranges until we feared that the boat in which she was would sink. Then she went her way: and this was the cause of the

transition of the love from her heart to mine.—I therefore, says Ibn Mansour, congratulated them on their re-union, and, taking the purse with its contents, repaired to Bagdad.

And the bosom of the Caliph was dilated, and the restlessness, and the contraction of the heart that he suffered ceased to trouble him.

Mesrour the Executioner.

The Three Sages with their Offerings.

CHAPTER XVII.

COMMENCING WITH PART OF THE THREE HUNDRED AND FIFTY-SEVENTH NIGHT, AND ENDING WITH PART OF THE THREE HUNDRED AND SEVENTY-FIRST.

THE STORY OF THE MAGIC HORSE.

THERE was, in ancient times, in the country of the Persians, a mighty King, of great dignity, who had three daughters, like shining full moons and flowery gardens; and he had a male child,

like the moon. He observed two annual festivals, that of the New-year's day, and that of the Autumnal Equinox; and it was his custom, on these occasions, to open his palaces, and give his gifts, and make proclamation of safety and security, and promote the chamberlains and lieutenants: the people of his dominions also used to go in to him and salute him, and congratulate him on the festival, offering him presents and servants; and he loved philosophy and geometry. And while the King was sitting on the throne of his dominions, on a certain day, during one of these festivals, there came in to him three sages: with one of them was a peacock of gold; and with the second a trumpet of brass; and with the third, a horse of ivory and ebony: whereupon the King said to them, What are these things, and what is their use? The owner of the peacock answered, The use of this peacock is, that whenever an hour of the night or day passeth, it will flap its wings, and utter a cry. And the owner of the trumpet said, If this trumpet be placed at the gate of the city, it will be as a defender of it; for if an enemy enter the city, this trumpet will send forth a sound against him; so he will be known and arrested. And the owner of the horse said, O my Lord, the use of this horse is, that if a man mount it, it will convey him to whatever country he desireth. Upon this the King said, I will not bestow any favour upon you until I make trial of the uses of these things. Then he made trial of the peacock, and found it to be as its owner had said. And he made trial of the trumpet, and found it as its owner had said. He therefore said to the two sages (the owners of the peacock and the trumpet), Request of me what ye will. And they replied, We request of thee that thou marry to each of us one of thy daughters. Whereupon the King bestowed upon them two of his daughters. Then the third sage, the owner of the horse, advanced, and, having kissed the ground before the King, said to him, O King of the age, bestow upon me like as thou hast bestowed upon my companions. The King replied, When I shall have made trial of that which thou hast brought. And upon this, the King's son advanced and said, O my father, I will mount this horse, and make trial of it, and obtain proof of its use. So the King replied, O my son, try it as thou desirest.

The King's son accordingly arose, and mounted the horse, and urged it with his feet; but it moved not from its place. He therefore said, O sage, where is its rapidity of pace of which thou boastedst? And on hearing this, the sage came to him, and showed him a turning-pin, by which to make it ascend; saying to him, Turn this pin. And the King's son turned it, and lo, the horse moved, and soared with him towards the upper region of the sky, and ceased not its flight with him until he was out of sight of the people; whereupon the prince was perplexed at his case, and repented of his having mounted the horse. He said, The sage hath made use of a stratagem to destroy me, and there is no strength nor power but in God, the High, the Great! Then he began to examine all the members of the horse; and while he was doing so, he saw a thing like the head of a cock, on the horse's right shoulder, and the like on the left shoulder: so he said, I see not any indication excepting these two buttons. And he turned the button that was on the right shoulder; upon which the horse bore him upwards with increased velocity into the sky: so he took off his hand from that button, and, looking at the left shoulder, and seeing the button that was there, he turned it; and the movements of the horse became lessened in velocity, and changed from ascending to descending. It ceased not to descend with him towards the earth by little and little, while he continued to exercise caution for his safety; and when he saw this, and knew the uses of the horse, his heart was filled with joy and happiness, and he thanked God (whose name be exalted!) for the favour that He had shown him in saving him from destruction. He ceased not to descend for the whole of the remainder of the day; for in his ascent, the earth had become distant from him; and he turned about the face of the horse as he desired, while it descended with him: when he would, he was carried downwards by it; and when he would, he was borne by it upwards.

Now when he had obtained what he desired with respect to the horse, he proceeded on it towards the earth, and began to look at its countries and cities, which he knew not; for he had never seen them before during the whole of his life. And among the objects that he beheld was a city constructed in the most excellent manner, in the midst of a land beautifully verdant, with trees and rivers;

upon which he meditated in his mind, and said, Would that I knew what is the name of this city, and in what region it is. He then made a circuit around the city, viewing it attentively, right and left. The day had nearly departed, and the sun was about to set: so he said within himself, I have not found any place in which to pass the night better than this city: I will therefore pass this night in it, and in the morning I will return to my family and my royal residence, and acquaint my family and my father with that which hath happened to me, and inform him of the things that mine eyes have seen. Accordingly he began to search for a place in which he might feel secure of the safety of himself and his horse, and where no one might see him; and while he was thus engaged, lo, he beheld, in the midst of the city, a palace rising high into the air, surrounded by a large wall with high battlements; whereupon he said within himself, This place is agreeable.

He turned the button that caused the horse to descend, and ceased not to be carried downwards on it until he descended steadily on the flat roof of the palace, when he alighted from the horse, praising God (whose name be exalted!), and began to go round about the horse, and to examine it, and said, By Allah, he who made thee thus was an expert sage; and if God (whose name be exalted!) extend the term of my life, and restore me to my country and my family in safety, and re-unite me with my father, I will assuredly bestow every favour upon this sage, and treat him with the utmost beneficence. He then sat upon the roof of the palace until he knew that the inmates had betaken themselves to sleep. Hunger and thirst pained him; for since he had parted from his father he had not eaten food; and he said within himself, Verily such a palace as this is not devoid of the necessaries of life. He therefore left the horse in a place alone, and walked down to see for something to eat; and finding a flight of steps, he descended by them to the lower part of the building, where he found a court paved with marble; and he wondered at this place, and at the beauty of its construction; but he heard not in the palace any sound, nor the cheering voice of an inhabitant. So he paused in perplexity, and looked to the right and left, not knowing whither to go. Then he said within himself, There is no better course for me than to return to the place in which

Descent on the roof of the Palace at Sana.

is my horse, and to pass the night by it; and when the morning cometh, I mount and depart.

But while he was addressing himself with these words, he beheld a light approaching the place where he stood, and, looking attentively at that light, he found that it was with a party of female slaves, among whom was a beautiful damsel, of a stature like the letter Alif,* resembling the splendid full moon, as the poet hath said:—

* Tall and slender.

She came without appointment, in the gloom of nightfall, like the full moon in the dark horizon;
Slender-formed; there is none among the creation like her in excellence of beauty or the charms of disposition.
I exclaimed, when my eye beheld her beauty, Extolled be the perfection of the Creator of mankind!
I guard her from the eyes of every person by seeking refuge with the Lord of men and of the daybreak.

That damsel was the daughter of the King of this city: and her father loved her with so great an affection that he built for her this palace; and whenever her heart was contracted, she used to come hither, together with her female slaves, and to remain here a day, or two days, or more; after which she returned to the palace where she generally resided. It happened that she came that night for the sake of diversion and dilatation of the mind, and she walked among the female slaves, attended by a eunuch armed with a sword; and when they entered the palace, they spread the furniture, and gave vent to the odours from the perfuming-vessels, and sported and rejoiced. Now while they were thus engaged, the King's son rushed upon that eunuch, struck him a blow which laid him prostrate, and, taking the sword from his hand, ran upon the female slaves who were with the King's daughter, and dispersed them to the right and left. And when the King's daughter saw his beauty and loveliness, she said, Perhaps thou art he who demanded me in marriage yesterday of my father, and whom he rejected, and whom he asserted to be of hideous aspect. By Allah, my father lied in saying those words; for thou art none other than a handsome person.

Now the son of the King of India had requested her of her father, and he had rejected him, because he was disagreeable in aspect; and she imagined that the prince now before her was he who had demanded her in marriage. She then came to him, and embraced and kissed him, and seated herself with him. The female slaves, however, said to her, O our mistress, this is not the person who demanded thee in marriage of thy father; for that person was hideous, and this is handsome; and he who demanded thee of thy father, and whom he rejected, is not fit to be a servant to this person: but O our mistress, verily this young man is one of high dignity.

And after this, the female slaves went to the prostrated eunuch, and roused him; whereupon he sprang up in alarm, and searched for his sword, not finding it in his hand. So the female slaves said to him, He who took thy sword, and laid thee prostrate, is sitting with the King's daughter.—Now the King had charged this eunuch with the office of guarding his daughter, in his fear for her from misfortunes and evil accidents.—The eunuch therefore arose, and went to the curtain, and when he raised it, he saw the King's daughter sitting with the King's son, and they were conversing together; and as soon as he beheld them, he said to the King's son, O my master, art thou a human being, or a Genie? To which the King's son replied, Wo to thee, O most ill-omened of slaves! How is it that thou regardest the sons of the Persian Kings as of the unbelieving devils?—Then, taking the sword in his hand, he said to him, I am the son-in-law of the King, and he hath married me to his daughter, and commanded me to introduce myself to her. So when the eunuch heard these words from him, he said to him, O my master, if thou be of the human species, as thou hast asserted, she is suited to none but thee, and thou art more worthy of her than any other.

The eunuch then went shrieking to the King; and he had rent his clothes, and thrown dust upon his head. And when the King heard his crying, he said to him, What hath befallen thee; for thou hast agitated my heart? Acquaint me quickly, and be brief in thy

The Eunuch throwing dust on his head.

words.—He therefore answered him, O King, go to the assistance of thy daughter; for a devil of the Genii, in the garb of human beings, and having the form of the sons of the Kings, hath got possession of her: therefore seize him. And when the King heard these words from him, he thought to slay him, and said to him, How came it to pass that thou wast neglectful of my daughter, so that this event befell her? He then went to the palace wherein was his daughter, and on his arrival he found the female slaves standing there, and said to them, What is it that hath happened to my daughter? They answered him, O King, while we were sitting with her, suddenly there rushed upon us this young man, who resembleth the full moon, and than whom we have never seen any one more handsome in countenance, with a drawn sword in his hand; and we inquired of him respecting his business, and he asserted that thou hadst married to him thy daughter: we know nothing more than this; and we know not whether he be a human being or a Genie; but he is chaste and well bred, and doth not addict himself to that which is disgraceful. So when the King heard their words, his rage was cooled. He then raised the curtain by little and little, and looked, and beheld the King's son sitting with his daughter, conversing; and he was of most comely form, with a face like the shining full moon.

The King could not control himself, through his jealousy for his daughter. He therefore raised the curtain and entered, with a drawn sword in his hand, and rushed upon them as though he were a Ghoul. The King's son, on seeing him, said to her, Is this thy father? She answered, Yes. And upon this, he sprang upon his feet, and, taking his sword in his hand, shouted at the King with an amazing cry, which terrified him, and was about to attack him with the sword; but the King, perceiving that the prince was stronger than he, sheathed his sword, and stood until the King's son came up to him, when he met him with courtesy, and said to him, O young man, art thou a human being or a Genie? The King's son replied, Were it not that I respect thy right and the honour of thy daughter, I had shed thy blood. How is it thou derivest me from the devils, when I am of the sons of the ancient Kings, who, if they desired to take thy kingdom, would make thee totter from

thy glory and dominion, and despoil thee of all that is in thy dwellings?—So the King, on hearing his words, dreaded and feared him; but said to him, If thou be of the sons of the Kings, as thou hast asserted, how is it that thou hast entered my palace without my permission, and dishonoured me, and come unto my daughter, asserting that thou art her husband, and pretending that I had married thee to her, when I have killed the Kings and the sons of the Kings on their demanding her of me in marriage? And who will save thee from my power, when, if I cried out unto my slaves and my young men and commanded them to slay thee, they would slay thee immediately? Who then can deliver thee from my hand?

The King's son, however, when he heard these words from him, said to the King, Verily I wonder at thee, and at the smallness of thy penetration. Dost thou covet for thy daughter a husband better than myself; and hast thou seen any one more firm of heart, and superior in requital, and more glorious in authority and troops and guards than I am?—The King answered him, No, by Allah: but I would, O young man, that thou demand her in marriage publickly, that I may marry her to thee; for if I marry her to thee privately, thou wilt disgrace me by so taking her. And the King's son replied, Thou hast said well: but, O King, if thy slaves and servants and troops were to assemble against me and slay me, as thou hast imagined, thou wouldst disgrace thyself, and the people would be divided with respect to thee, some believing, and others accusing thee of falsehood. It is my opinion that thou shouldst relinquish this idea, and adopt the course that I will point out to thee. —So the King said, Propose what thou wilt. And the King's son rejoined, What I propose to thee is this: either that thou meet me in single combat, and he who killeth the other shall be more deserving and worthy of the kingdom; or else, that thou leave me this night, and when the morning cometh, that thou send forth to me thy soldiers and troops and young men, and acquaint me with their number. The King replied, Their number is forty thousand horsemen, besides the slaves belonging to me, and their followers, who are equal in number. And the King's son said, When the day beginneth, send them forth to me, and say to them, This person

hath demanded of me my daughter in marriage on the condition that he will meet you all in combat; and he hath pretended that he will overcome and subdue you, and that ye cannot prevail against him. Then leave me with them to combat them; and if they kill me, the result will be more proper for the concealment of thy secret and the preserving of thine honour; but if I overcome and subdue them, then am I such a person as the King should desire for his son-in-law.—And when the King heard his words, he approved of his advice and accepted it, notwithstanding that he wondered at his saying, and was struck with terror at his determination to meet in combat all his army that he had described unto him. Then they sat conversing.

And after this, the King called the eunuch, and commanded him to go forth immediately to his Vizier, and to desire him to collect all the troops, and order them to equip themselves with their arms, and to mount their horses. So the eunuch went to the Vizier and acquainted him with that which the King had commanded. And upon this the Vizier summoned the chiefs of the army, and the grandees of the empire, and ordered them to mount their horses, and to go forth equipped with the weapons of war.—Meanwhile, the King continued to converse with the young man, being pleased with his conversation and sense and good breeding; and as they were talking together, the morning arrived. The King therefore arose, and went to his throne, ordered his troops to mount, and caused an excellent horse, one of the best that he possessed, to be brought before the King's son, commanding that it should be equipped for him with handsome saddle and trappings. But the young man said to him, O King, I will not mount until I take a view of the troops, and observe them. And the King replied, It shall be as thou desirest. Then the King proceeded, with the young man before him, until they arrived at the horse-course, when the young man looked at the troops and their number. And the King called out, O companies of men, a young man hath come unto me demanding in marriage my daughter, and I have never beheld any handsomer than he, nor any stronger in heart, nor any greater in intrepidity than he: and he hath asserted that he alone will overcome you and subdue you, and pretendeth that ye, even if your

number amounted to a hundred thousand, would be in his estimation but few. But when he cometh forth to combat you, receive him upon the points of your spears, and the edges of your swords; for he hath undertaken a great enterprise.

The King then said to the young man, O my son, do as thou desirest with them. But he replied, O King, thou hast not treated me equitably. How shall I go forth to combat them when I am on foot and thy people are mounted on horses?—So the King said to him, I desired thee to mount, and thou refusedst. Take then of the horses and choose of them that which thou wilt.—He replied, None of thy horses pleaseth me, and I will mount none but the horse on which I came. The King therefore said to him, And where is thy horse? He answered him, It is on the top of thy palace.—In what place in my palace? asked the King. He answered, On the roof of the palace. And when the King heard his words, he said to him, This is the first instance that hath appeared of thine insanity. O, wo to thee! How can the horse be upon the roof? But now will thy veracity be distinguished from thy lying.—Then the King looked towards one of his chief officers and said to him, Go to my palace, and bring what thou shalt find upon the roof. And the people wondered at the words of the young man; one saying to another, How can this horse descend the stairs from the roof? Verily this is a thing the like of which we have never heard!—Now the person whom the King had sent to the palace ascended to its roof, and beheld the horse standing there; and he had seen none more handsome than it: and he approached it and examined it, and found it to be of ebony and ivory. Some others of the chief officers of the King also went up with this person; and when they beheld the horse, they laughed together, and said, Did the young man speak of such a horse as this? We imagine that he is no other than a madman: but his case will soon appear to us; and perhaps he may be a person of great importance.—They then raised the horse upon their hands, and carried it without stopping until they came before the King, when they placed it before him; and the people assembled around it, gazing at it, and wondering at the beauty of its make, and at the beauty of its saddle and bridle. The King also admired it, and wondered at it extremely;

The King's Son on the Magic Horse amid the Troops at Sana.

and he said to the King's son, O young man, is this thy horse? He answered, Yes, O King, this is my horse, and thou shalt see a wonder performed by it. The King said to him, Take thy horse and mount it. But he replied, I will not mount it unless the troops retire to a distance from it. So the King commanded the troops that were around him to retire from it as far as an arrow might be shot.

Then said the young man, O King, I am going to mount my horse, and charge upon thine army, and disperse them to the right and left, and split their hearts. The King replied, Do what thou desirest, and pity them not; for they will not pity thee. And the King's son went to the horse and mounted it. The troops were arranged in ranks before him; and one said to another, When the young man arriveth between the ranks, we will receive him with the points of the spears, and the edges of the swords. But one of them said, By Allah, it is a calamity! How shall we kill this young man with the comely face and the surpassing figure?—And another said, By Allah, ye shall by no means reach him unless after a great event; and the young man hath not done these deeds but from his knowledge of his own valour and pre-eminence.—And when the King's son had seated himself firmly upon his horse, he turned the pin of ascent. The eyes of the spectators were strained to see what he would do; and his horse bestirred itself, and moved about with violent action, until it had performed the most extraordinary of the

motions of horses, and its body became filled with air. Then it rose, and ascended into the sky. So when the King saw that he had risen, and ascended aloft, he called out to his troops, and said, Wo to you! Take him before he escape from you.—But his Vizier and Lieutenants replied, O King, can any one catch the flying bird? This is none other than a great enchanter. God hath saved thee from him: therefore praise God (whose name be exalted!) for thine escape from his hand.

The King therefore returned to his palace, after he had witnessed these acts of the King's son; and when he arrived at his palace, he went to his daughter, and acquainted her with that which had happened to him with the King's son in the horse-course; but he found her greatly lamenting for him, and for her separation from him, and she fell into a violent sickness, and took to the pillow. So when her father saw her in this state he pressed her to his bosom, kissed her between the eyes, and said to her, O my daughter, praise God (whose name be exalted!) and thank Him for our escape from this crafty enchanter. He began to repeat to her the account of the deeds of the King's son that he had witnessed, describing to her how he had ascended into the air. But she listened to nought of her father's words; her weeping and wailing increased in violence, and afterwards she said within herself, By Allah, I will not eat food, nor drink any beverage, until God reunite me with him. Therefore exceeding anxiety overcame her father the King on account of this; the state of his daughter afflicted him, and he mourned in heart for her; and every time that he addressed her with soothing words, she only increased in her passion for the young man.—Such was her case.

Now as to the King's son, when he had ascended into the sky, being alone, he reflected upon the beauty of the damsel, and her loveliness. He had inquired of the King's people respecting the name of the city, and the name of the King, and that of his daughter; and that city was the city of Sana. He then prosecuted his journey with diligence until he came in sight of the city of his father; and after he had made a circuit around the city, he bent his course to his father's palace, and descended upon the roof. Having left his horse there, he descended to his father, and went in to him; and

he found him mourning and afflicted on account of his separation; therefore, when his father saw him, he rose to him and embraced him, pressing him to his bosom, and rejoicing exceedingly at his return. And the Prince inquired of his father respecting the sage who made the horse, saying, O my father, what hath fortune done with him? His father answered him, May God not bless the sage nor the hour in which I beheld him; for he was the cause of thy separation from us, and he hath been imprisoned, O my son, since thou absentedst thyself from us. He gave orders, however, to relieve him, and take him forth from the prison, and bring him before him; and when he came before him, he invested him with an honorary dress in token of satisfaction, and treated him with the utmost beneficence; but would not marry his daughter to him. So the sage was violently enraged at this, and repented of that which he had done, knowing that the King's son had become acquainted with the secret of the horse and the mode of its motion. Then the King said to his son, It is my opinion that thou shouldst not approach this horse henceforth, nor mount it after this day; for thou knowest not its properties, and thou art deceived respecting it. The King's son had related to his father what had happened to him with the daughter of the King, the lord of the city, and what had happened to him with her father; and his father said to him, Had the King desired to slay thee, he had slain thee; but the end of thy life was delayed.

After this, they ate and drank and were merry; and there was with the King a handsome slave-girl, who played upon the lute; and she took the lute, and began to play upon it, singing of absence, before the King and his son; and she sang these verses:—

> Think not that absence hath made me forget: for if I forget you what shall I remember?
> Time passeth; but never shall our love for you end: in our love for you we will die and be raised.

Then anxious thoughts were aroused in the mind of the King's son by his love of the damsel, the daughter of the King of Sana: so he rose and went to the horse and mounted it, and turned the pin of ascent; whereupon it soared with him into the air, and rose with

him towards the upper region of the sky. And in the morning, his father missed him, and found him not: he therefore went up to the top of the palace, in a state of affliction, and he beheld his son mounting into the air; and upon this he grieved for his separation, and repented extremely that he had not taken the horse and concealed it. He said within himself, By Allah, if my son return to me, I will not preserve this horse, that my heart may be at rest respecting my son. And he resumed his weeping and wailing.—But as to his son, he ceased not his course through the sky until he came to the city of Sana, when he descended in the place where he descended the first time, and he walked down stealthily until he came to the chamber of the King's daughter; but he found neither her nor her female slaves, nor the eunuch who was her guard; and the event greatly afflicted him. Then he went about searching for her through the palace, and at last he found her in a different chamber from that in which he had been with her. She had taken to the pillow, and around her were the female slaves and nurses. And he went in to them and saluted them; and when the damsel heard his speech, she rose to him and embraced him, and began to kiss him between his eyes, and to press him to her bosom. He said to her, O my mistress, thou hast rendered me desolate during this period. And she replied, Thou hast rendered *me* desolate; and had thine absence from me continued longer, I had perished without doubt.—O my mistress, he rejoined, what thoughtest thou of my conduct with thy father, and his actions to me? Were it not for my love of thee, O temptation of all creatures, I had slain him, and made him an example to beholders: but I love him for thy sake.—And she said to him, How couldst thou absent thyself from me? Can my life be pleasant after thy departure?—He then said to her, Wilt thou comply with my desire, and listen to my words? She answered him, Say what thou wilt; for I will consent to that which thou requirest me to do, and will not oppose thee in anything. And he said to her, Journey with me to my country and my kingdom. She replied, Most willingly.

So when the King's son heard her words, he rejoiced exceedingly, and, taking her by her hand, he made her swear by God (whose name be exalted!) that she would do so. Then he led her up to

The King of Sana and his Wife supplicating the Persian Prince.

the roof of the palace, mounted his horse, and placed her on it behind him, and after he had bound her firmly, he turned the pin of ascent in the shoulder of the horse, and it ascended with them into the sky. Upon this the female slaves cried out, and acquainted the King her father, and her mother, who thereupon came up in haste to the roof of the palace; and the King, looking up into the sky, beheld the ebony horse soaring with them in the air. The King was agitated, and his agitation increased, and he called out and said, O son of the King, I conjure thee by Allah that thou have mercy upon me, and have mercy upon my wife, and that thou make not a separation between us and our daughter! The King's son, however, answered him not; but he imagined that the damsel repented of parting from her mother and her father; so he said to her, O temptation of the age, dost thou desire that I restore thee to thy mother and thy father?—O my master, she answered, by Allah

that is not my desire: my desire is rather to be with thee wherever thou shalt be; for I am drawn off by my love of thee from everything else, even from my father and my mother. And when the King's son heard her reply, he rejoiced exceedingly, and began to make the horse proceed gently with them, that it might not disquiet her; and he ceased not to journey on with her until he beheld a green meadow, in which was a spring of water. There they alighted, and ate and drank; after which, the King's son mounted his horse again, took her up behind him, and bound her, in his fear for her. He then proceeded with her, and ceased not in his course through the air until he arrived at the city of his father. His joy thereat was great; and he desired to show to the damsel the seat of his power and the dominion of his father, and to acquaint her that the dominion of his father was greater than that of her father. He therefore deposited her in one of the gardens in which his father diverted himself, put her in a private chamber that was furnished for his father, and placed the ebony horse at the door of that chamber, charging the damsel to guard it, and saying to her, Sit here until I send to thee my messenger; for I am going to my father, to prepare for thee a palace, and to display to thee to my dominion. And the damsel rejoiced when she heard from him these words, and replied, Do what thou desirest. Then it occurred to her mind that she was not to enter [the city] but with respect and honour, as was suitable to persons of her rank.

So the King's son left her, and proceeded until he arrived at the city, and went in to his father; and when his father saw him, he rejoiced at his coming, and met him and welcomed him; and the King's son said to his father, Know that I have brought the King's daughter of whom I informed thee, and I have left her without the city, in one of the gardens, and come to acquaint thee with her arrival, that thou mayest prepare the procession of state, and go forth to meet her, and display to her thy dominion and thy troops and guards. The King replied, Most willingly. And immediately he commanded the people of the city to decorate the city in the most handsome manner, and rode forth in a procession equipped in the most perfect manner and with the most magnificent decorations, with all his soldiers and the grandees of his empire,

and all his mamlouks and servants. The King's son also took forth, from his palace, ornaments and apparel and such things as Kings treasure up, and prepared for the damsel a camel-litter of green and red and yellow brocade, in which he seated Indian and Greek and Abyssinian female slaves, and he displayed wonderful treasures. Then he left the camel-litter, with the persons that were in it, and went on before to the garden; and he entered the private chamber in which he had left the damsel, and searched for her; but found her not, nor did he find the horse. Upon this he slapped his face and rent his clothes, and began to go round about through the garden, with a mind confounded; after which, he returned to his reason, and said within himself, How did she learn the secret of this horse when I did not acquaint her with aught of it? But perhaps the Persian sage who made the horse hath found her, and taken her, as a requital for that which my father hath done unto him.—Then the King's son sought the keepers of the garden, and asked them who had passed by them, saying, Have ye seen any one pass by you and enter this garden? And they answered, We have not seen any one enter this garden except the Persian sage; for he entered to collect useful herbs. So when he heard their words, he was convinced that the person who had taken the damsel was that sage.

Now it happened, in accordance with destiny, that, when the King's son left the damsel in the private chamber that was in the garden, and repaired to the palace of his father to make his preparations, the Persian sage entered the garden to collect some useful herbs, and smelt the odour of musk and other perfumes with which the air was impregnated; and this sweet scent was from the odour of the King's daughter. The sage therefore proceeded in the direction of this odour until he came to the private chamber, when he saw the horse that he had made with his hand standing at the door of the chamber. So when the sage saw the horse, his heart was filled with joy and happiness; for he had mourned after it greatly since it had gone from his possession. He approached it, and examined all its members, and found it sound; but when he was about to mount it and depart, he said within himself, I must see what the King's son hath brought and left here with the horse.

Accordingly he entered the private chamber, and found the damsel sitting there, resembling the shining sun in the clear sky. As soon as he beheld her, he knew that she was a damsel of high dignity, and that the King's son had taken her, and brought her upon the horse, and left her in that private chamber while he repaired to the city to prepare for her a stately procession, and to conduct her into the city with respect and honour. The sage therefore went in to her, and kissed the ground before her; and she raised her eyes towards him, and, looking at him, found him to be of most hideous aspect and disagreeable form; and she said to him, Who art thou? He answered her, O my mistress, I am the messenger of the King's son, who hath sent me to thee, and commanded me to remove thee to another garden, near unto the city. And when the damsel heard from him these words, she said to him, And where is the King's son? He answered her, He is in the city, with his father, and he will come to thee immediately with a grand procession. But she said to him, O thou! Could not the King's son find any one to send to me but thee?—And the sage laughed at her words, and replied, O my mistress, let not the hideousness of my face and the disagreeableness of my aspect deceive thee; for hadst thou experienced of me what the King's son hath, thou wouldst approve of me. Verily the King's son hath chosen me especially to send to thee on account of the hideousness of my aspect and the horrible nature of my form, through his jealousy of thee, and his love of thee; for were it otherwise, he hath of mamlouks and black slaves, and pages and servants and dependants, an abundance that cannot be calculated.

So when the damsel heard his reply, it appeared reasonable to her, and she believed it, and arose and went with him, putting her hand in his. She then said to him, O my father, what hast thou brought with thee for me to ride?—O my mistress, he answered, the horse on which thou camest thou shalt ride. She replied, I cannot ride it by myself. And when he heard this reply from her, the sage smiled, and knew that he had got possession of her; and he said to her, I myself will ride with thee. Then he mounted, and mounted the damsel behind him, and, pressing her to him, bound her tightly, while she knew not what he desired to do with

her. And after this, he turned the pin of ascent, whereupon the body of the horse became filled with air, and it moved and bestirred itself, and ascended into the sky, and continued incessantly bearing them along until it was out of sight of the city. So the damsel said to him, O thou! What meant that which thou saidst respecting the King's son, when thou assertedst that he sent thee to me?—The sage replied, May Allah keep the King's son from everything good; for he is base and vile!—O, wo to thee! she exclaimed; how is it that thou disobeyest thy lord in that which he hath commanded thee to do? He replied, He is not my lord. And knowest thou, he added, who I am? She answered him, I know thee not but as thou hast informed me of thyself. And he said to her, Verily my telling thee this was a stratagem that I made use of against thee and against the King's son. I was lamenting constantly for this horse that is beneath thee, for it is of my making, and he had made himself master of it; but now I have obtained possession of it and of thee also, and have tortured his heart as he hath tortured mine, and he will never have it in his power henceforth. But be of good heart and cheerful eye; for I shall be more useful to thee than he.—And when the damsel heard his words, she slapped her face, and cried out, O my grief! I have neither obtained my beloved nor remained with my father and my mother! —And she wept violently for that which had befallen her, while the sage incessantly proceeded with her to the country of the Greeks, until he descended with her in a verdant meadow with rivers and trees.

This meadow was near unto a city, in which was a King of great dignity; and it happened on that day that the King of the city went forth to hunt, and to divert himself, and, passing by that meadow, he saw the sage standing there, with the horse and the damsel by his side. And the sage was not aware of their approach when the slaves of the King rushed upon him, and took him, together with the damsel and the horse, and placed all before the King, who, when he beheld the hideousness of his aspect, and the disagreeableness of his appearance, and beheld the beauty of the damsel, and her loveliness, said to her, O my mistress, what relation is this sheikh to thee? The sage hastily answered and said, She is my

The King's Son on his Journey in quest of the Damsel.

wife, and the daughter of my paternal uncle. But the damsel declared that he was a liar, as soon as she heard his words, and said, O King, by Allah I know him not, and he is not my husband; but he took me away by force and stratagem. And when the King heard what she said, he gave orders to beat the sage; and they beat him until he almost died. Then the King commanded that they should carry him to the city, and cast him into the prison; and so they did with him; and the King took the damsel and the horse from him; but he knew not the property of the horse, nor the mode of its motion.—Thus did it befall the sage and the damsel.

As to the King's son, he put on the apparel of travel, and, having taken what money he required, journeyed forth in a most evil state,

and quickly endeavoured to trace them, seeking them from town to town and from city to city, and inquiring respecting the ebony horse; and every one who heard his mention of the ebony horse wondered at it, and was greatly astonished at his words. Thus he continued to do for a long period; but notwithstanding his frequent questions and his searching for them, he met with no tidings of them. Then he journeyed to the city of the damsel's father, and there inquired for her, but he heard no tidings of her, and he found her father mourning for her loss. So he returned, and repaired to the country of the Greeks, endeavouring to trace them, and inquiring respecting them. And it happened that he alighted at one of the Khans, and saw a party of the merchants sitting conversing; and he seated himself near them, and heard one of them say, O my companions, I have met with a wonderful thing.—And what was it? they asked. He answered, I was in a certain district, in such a city (and he mentioned the name of the city in which was the damsel), and I heard its inhabitants talking of a strange story, which was this.—The King of the city went forth one day to hunt, attended by a party of his associates and the grandees of his empire, and when they went forth into the desert, they passed by a verdant meadow, and found there a man standing, and by his side a woman sitting, and with him a horse of ebony. As to the man, he was of hideous aspect, very horrible in form; and as to the woman, she was a damsel endowed with beauty and loveliness, and elegance and perfect grace, and justness of stature; and as to the ebony horse, it was a wonderful thing; eyes have not beheld its superior in beauty or in comeliness of make.—The persons present said to him, And what did the King with them? He answered, As to the man, the King took him, and asked him respecting the damsel, and he pretended that she was his wife, and the daughter of his paternal uncle. But as to the damsel, she declared that he lied in his assertion. So the King took her from him, and gave orders to beat him, and to cast him into the prison. And as to the ebony horse, I know not what became of it.—When the King's son therefore heard these words from the merchant, he approached him, and proceeded to question him with mildness and courtesy until he acquainted him with the name of the city and the name of its King; and when he

knew the name of the city and that of its King, he passed the night happy; and in the morning he went forth on his journey.

He ceased not to prosecute his journey until he arrived at that city; but when he desired to enter it, the gate-keepers took him, and would have conducted him into the presence of the King, that he might inquire of him respecting his condition, and of the cause of his coming into that city, and as to what art or trade he was skilled in; for so was the King's custom to question the strangers respecting their conditions and their arts or trades. But the arrival of the King's son at that city happened to be at eventide; and that was a time at which it was not possible to go in to the King or to consult respecting him. So the gate-keepers took him and conducted him to the prison, to put him in it. When the jailers, however, saw his beauty and loveliness, they could not bear to put him into the prison: on the contrary, they seated him with themselves, outside the prison; and when the food was brought to them, he ate with them until he was satisfied; and after they had finished eating, they sat conversing, and, addressing the King's son, they said to him, From what country art thou? He answered, I am from the country of Persia, the country of the ancient kings. And when they heard his answer, they laughed, and one of them said to him, O Persian, I have heard the sayings of men, and their histories, and have observed their conditions; but I have neither seen, nor heard of, a greater liar than this Persian who is with us in the prison. And another said, Nor have I seen any one more hideous than he in person, or more disagreeable than he in form.

So the King's son said to them, What instance of his lying hath appeared unto you? They answered, He pretendeth that he is a sage, and the King saw him as he was going to hunt, and with him a woman of surprising beauty and loveliness, and elegance and perfect grace, and justness of stature, and there was with him also a horse of black ebony, than which we have never seen any more handsome. As to the damsel, she is with the King, and he loveth her; but the woman is mad; and if that man were a sage as he pretendeth, he had cured her; for the King is striving to find her remedy, desiring to recover her of her malady. As to the ebony horse, it is in the King's treasury; and as to the man of hideous

aspect, who was with it, he is with us in the prison; and when the night overshadoweth him, he weepeth and waileth in his grief for himself, and suffereth us not to sleep.—Now when the keepers of

King equipped for the Chase.

the prison acquainted the King's son with these circumstances, it occurred to his mind that he might contrive a plan by means of which to attain his desire. And when the gate-keepers desired to sleep, they put him into the prison, and closed the door upon him; and he heard the sage weeping and lamenting for himself in the Persian language, and saying in his lamentation, Wo unto me for the injustice that I have committed against myself and against the King's son, and for that which I did unto the damsel, since I neither left her nor accomplished my desire. All this arose from my ill management; for I sought for myself that which I deserved not, and which was not suited to me; and he who seeketh that which is not suited to him, falleth into a calamity like that into which I have fallen.—And when the King's son heard these words of the sage, he spoke to him in the Persian language, saying, How long wilt thou continue this weeping and lamentation? Dost thou think that such a misfortune hath befallen thee as hath not befallen any beside thee?—And the sage, on hearing his words, was cheered by him, and complained to him of his case, and of the distress he experienced.

Then, when the morning came, the gate-keepers took the King's son, and conducted him to the King, and informed him that he had arrived at the city on the preceding day, at a time when it was impossible to go in unto the King. So the King questioned him, and said to him, From what country art thou, and what is thy name, and what thy art or trade, and what the reason of thy coming unto this city? And the King's son answered, As to my name, it is, in the Persian language, Harja; and as to my country, it is the country of Persia; and I am of the men of science, especially the science of medicine; for I cure the sick and the mad; and for this purpose I travel about through the regions and cities, to profit myself by adding science to my science; and when I see a sick person, I cure him. This is my occupation.—And when the King heard his words, he rejoiced at them exceedingly, and said to him, O excellent sage, thou hast come to us at a time when we need thee. Then he acquainted him with the case of the damsel, and said to him, If thou cure her, and recover her of her madness, thou shalt receive from me all that thou shalt desire. And the King's son, on hearing

this, replied, May God confirm the power of the King! Describe to me everything that thou hast observed of her madness, and inform me how many days ago this madness attacked her, and how thou tookest her and the horse and the sage.—He therefore acquainted him with the matter from beginning to end, and said to him, The sage is in the prison. And the King's son said, O happy King, and what hast thou done with the horse that was with them? The King answered him, It remaineth with me to the present time, preserved in one of the private chambers. So the King's son said within himself, It is my opinion that I should examine the horse before everything else, and if it be sound, and no accident have happened to it, all that I desire is accomplished; but if I see that its motions are destroyed, I will yet devise some stratagem to save my life. Then looking towards the King, he said to him, O King, it is requisite that I see the horse which thou hast mentioned. Perhaps I may find in it something that will aid me to recover the damsel.—The King replied, Most willingly. And he arose, and, taking him by the hand, led him in to the horse; whereupon the King's son began to go round about the horse, and to examine it and observe its condition; and he found it sound, without any defect. He therefore rejoiced at it exceedingly, and said, May God confirm the power of the King! I desire to go in to the damsel, that I may see how she will act; and I beg of God that her recovery may be effected by me, by means of the horse, if it be the will of God, whose name be exalted!

He gave orders to take care of the horse, and the King conducted him to the chamber in which was the damsel. And when the King's son went in to her, he found her beating herself, and falling down prostrate as usual; but she was affected by no madness, and only did thus that no one might approach her. So the King's son, on seeing her in this state, said to her, No harm shall befall thee, O temptation to all creatures! Then he began to address her gently and courteously until he acquainted her with himself; and when she knew him, she uttered a great cry, and fell down in a fit through the violence of the joy that she experienced; and the King imagined that this fit was occasioned by her fear of him. And the King's son put his mouth to her ear, and said to her, O temptation to all creatures,

The Damsel feigning Madness.

spare my life and thine, and be patient and firm; for this is a place wherein we stand in need of patience and good management in devising stratagems to make our escape from this tyrannical King. A part of my stratagem shall be, that I go forth to him and say to him, The disease that she suffereth ariseth from her being possessed by a Genie, and I promise thee her recovery. And I will make a condition with him that he shall loose thy bonds, and will assure him that this Genie which hath afflicted thee will be dispelled from thee. Therefore if he come in to thee, address him with pleasant words, that he may see that thou hast recovered through my means, and so shall all that we desire be accomplished.—And she replied, I hear and obey.—He then went forth from her, and, returning to the King, full of joy and happiness, said, O fortunate King, I have discovered, through thy good fortune, her remedy and cure, and I have cured her for thee. Arise then and go in to her, and speak gently and mildly to her, and promise her that which shall rejoice her; for all that thou desirest of her shall be accomplished for thee.—The King therefore arose and went in to her; and when she saw him she rose to him, and kissed the ground before him, and welcomed him; whereat the

King rejoiced exceedingly. He ordered the female slaves and eunuchs to betake themselves to serve her, to conduct her into the bath, and to prepare for her the ornaments and apparel. So they went in to her and saluted her, and she returned their salutation with the most courteous utterance and the most pleasant words. Then they attired her in Royal apparel, put upon her neck a necklace of jewels, conducted her to the bath, served her, and brought her out from the bath, resembling the full moon. And when she came to the King, she saluted him, and kissed the ground before him.

The King therefore was greatly rejoiced at seeing her thus, and said to the King's son, All this is occasioned by the blessings attendant upon thee! May God increase to us thy benefactions!—And the King's son replied, O King, the perfection of her recovery and the completion of her affair must be effected by thy going forth with all thy guards and thy soldiers to the place where thou foundest her, and the ebony horse that was with her must be taken with thee, that I may there confine from her the Genie that hath afflicted her, and imprison him and kill him, so that he may never return to her. The King said, Most willingly. Accordingly he sent forth the ebony horse to the meadow in which he had found the damsel with the horse and the Persian sage, and the King mounted with his troops, taking the damsel with him; and they knew not what he desired to do. And when they arrived at that meadow, the King's son who feigned himself a sage ordered that the damsel and the horse should be placed as far from the King and the troops as the eye could reach, and said to the King, With thy permission and leave, I desire to burn perfumes, and to recite a form of exorcism, and imprison the Genie here, that he may never return to her. After which, I will mount the ebony horse, and mount the damsel behind me; and when I have done that, the horse will move about with violent action, and walk forward until it cometh to thee, when the affair will be finished, and thou shalt do with her what thou wilt.—And when the King heard his words, he rejoiced exceedingly. Then the King's son mounted the horse, and placed the damsel behind him, while the King and all his troops looked at him. And he pressed her to him, and bound her firmly, and turned the pin of ascent; whereupon the horse rose with them into the air. The troops continued gazing at

Flight of the King's Son and the Damsel from amid the Greek Troops.

him until he disappeared from before their eyes; and the King remained half a day expecting his return to him; but he returned not: so he despaired of him, and repented greatly, and grieved for the separation of the damsel. Then he took his troops, and returned to his city.

But as to the King's son, he bent his course to the city of his father, full of joy and happiness, and ceased not in his journey until he descended upon his palace, when he took down the damsel into the palace, and felt secure of her. He then repaired to his father and his

mother, and saluted them, and acquainted them with the arrival of the damsel; whereat they rejoiced exceedingly.—Meanwhile, the King of the Greeks, when he returned to his city, secluded himself in his palace, mourning and afflicted. So his Viziers went in to him, and began to console him, saying to him, Verily he who took the damsel is an enchanter; and praise be to God who hath saved thee from his enchantment and craftiness. And they ceased not until he was consoled for the loss of her.—And as to the King's son, he made magnificent banquets for the people of the city, and they continued the rejoicings for a whole month; after which, he took the damsel as his wife, and they were delighted with each other exceedingly. And his father broke the ebony horse, and destroyed its motions. Then the King's son wrote a letter to the father of the damsel, and in it described to him his state, informing him that he had married the damsel, and that she was with him in the most happy condition. He sent it to him by a messenger bearing precious presents and rarities; and when the messenger arrived at the city of the damsel's father, which was Sana in Arabia Felix, he transmitted the letter, with the presents, to that King, who on reading the letter rejoiced exceedingly, accepted the presents, and treated the messenger with honour. He then prepared a magnificent present for his son-in-law, the King's son, and sent it to him by that messenger, who returned with it to the King's son, and informed him of the joy which the King, the father of the damsel, experienced when he brought him the news of his daughter. At this the King's son was affected with great happiness; and every year he wrote to his father-in-law and sent him a present.

Thus they continued until the King, the father of the young man, was taken from the world; and the young man reigned after him over his dominions. He ruled his subjects with equity, and conducted himself among them in a laudable manner; the country was subject to him, and the people obeyed him; and thus they remained, passing the most delightful and most agreeable and most comfortable and most pleasant life, until they were visited by the terminator of delights and the separator of companions, the devastator of palaces and the replenisher of the graves.—Extolled then be the perfection of the Living who dieth not, and in whose hand is the dominion that is apparent and the dominion that is hidden!

Rose-in-Bloom throwing the Apple at Ansal-wajoud.

CHAPTER XVIII.

COMMENCING WITH PART OF THE THREE HUNDRED AND SEVENTY-FIRST NIGHT, AND ENDING WITH PART OF THE THREE HUNDRED AND EIGHTY-FIRST.

THE STORY OF ANSAL-WAJOUD AND ROSE-IN-BLOOM.

THERE was in ancient times a King of great dignity, possessed of glory and absolute power, and he had a Vizier named Ibrahim, who

had a daughter of surprising beauty and loveliness, surpassing in elegance and in every grace, endowed with abundant sense and eminent polite accomplishments; but she loved carousing and wine, and comely faces, and pretty verses, and strange histories. The delicacy of her charms enticed the minds of mankind to love. Her name was Rose-in-Bloom; and the reason of her being so named was her excessive delicacy of beauty, and her perfect elegance; and the King was fond of carousing with her, on account of her accomplished manners.

Now it was the custom of the King, every year, to collect the chief men of his dominions, and to play with the ball. And on one of those days when he did so, the daughter of the Vizier sat at a lattice window to amuse herself; and while they were engaged in the game, she cast a glance, and beheld among the soldiers a young man, than whom there was none more handsome in aspect, nor any more beautiful in appearance; bright in countenance, with laughing teeth, generous, wide-shouldered. She looked at him again and again, and was not satiated with gazing at him; and she said to her nurse, What is the name of this young man of comely qualities, who is among the soldiers? The nurse replied, O my daughter, all of them are comely. Who then among them?—Wait, rejoined the damsel, until I point him out to thee. And she took an apple, and threw it upon him. So he raised his head and beheld the Vizier's daughter at the window, resembling the full moon in the darkness of night; and he withdrew not his eye without his heart's being engrossed by love for her; and he recited the saying of the poet:—

> Hath the archer shot me, or have thine eyes? Thou hast destroyed the heart of the enamoured on his looking at thee.
> Hath the notched arrow been suddenly lanced at me from the midst of an army or from a window?

And when the game was ended, the damsel said to her nurse, What is the name of this young man whom I have shown to thee? She answered, His name is Ansal-Wajoud. And upon this, she shook her head, and laid herself down upon her mattress; her mind was fired, and she uttered groans, and recited these verses:—

He hath not missed who named thee the Delight of the World, O thou who impartest both delight and liberality!
O thou whose countenance resembleth the full moon, and whose face diffuseth light over all the creation!
Thou art without an equal among mankind, the sovereign of beauty, and I have witnesses to prove it.
Thine eyebrow is like a well-formed Nun;* and thine eye, like Sad,* the work of the Benevolent.
Thy figure resembleth a fresh, slender branch; and if asked, thou givest every thing liberally.
Thou surpassest the horsemen of the world in assault, and in imparting delight, and in beauty, and beneficence.

She then wrote these verses on a paper, which she wrapped in a piece of silk embroidered with gold, and put beneath the pillow. And one of her nurses was looking at her; so this nurse came to her and proceeded to engage her with conversation until she slept, when she stole the paper from beneath the pillow, and read it. She therefore knew that she was affected with a violent passion for Ansal-Wajoud; and after she had read the paper, she put it again in its place. And when her mistress awoke, she said to her, O my mistress, I am an admonisher unto thee, and one who pitieth thee. Know that love is difficult, and the concealment of it would melt iron, and occasioneth diseases and infirmities; and the person who revealeth love is not obnoxious to reproach.—Upon this Rose-in-Bloom said to her, O my nurse, and what is the remedy for desire?—Its remedy, answered the nurse, is an interview.—And how can that be obtained? said the damsel. The nurse answered, O my mistress, it may be obtained by means of letters, and gentle words, and by many compliments and salutations; for this mode of proceeding bringeth lovers together, and by it things that are difficult are rendered easy; and if thou have any affair to be performed, O my lady, I am most fit to conceal thy secret, and to accomplish thy business and bear thy letter. And when Rose-in-Bloom heard these words from her, her reason fled, through joy; but she withheld herself from replying, that she might see the result of her affair, and said within herself, Verily this thing no one hath known from me, and I will not reveal

* The Arabic lettter Nun is a semicircle with a dot in the centre. The Sad in some MSS. has a fanciful resemblance to the human eye.

it to this woman until after I shall have tried her. Then the woman said to her, O my mistress, I saw in my sleep as though a man came to me and said to me, Thy mistress and Ansal-Wajoud love each other: therefore manage their affair, and carry their letters, and accomplish their wants, and conceal their case and their secrets: so wilt thou experience abundant good fortune. Now I have related to thee what I saw, and it is thine to decide.—And Rose-in-bloom said to her nurse, when she had thus informed her of the dream that she had (as she pretended) seen, Wilt thou conceal secrets, O my nurse? The nurse replied, How should I not conceal secrets when I am of the choicest of the ingenuous?

Upon this, therefore, the damsel produced to her the paper upon which she had written the verses, saying to her, Repair with this my note to Ansal-Wajoud, and bring me an answer to it. So she took it, and went with it to Ansal-Wajoud; and when she went in to him, she kissed his hands, complimented him with the most courteous words, and gave him the paper; and after he had read it, and understood its meaning, he wrote upon the back of it these verses:—

I soothe my heart in my passion and conceal it; but my state interpreteth and showeth my love.
When my tears flow, I say, My eye is sore—lest the censurer should see and understand my condition.
I was free from care, and knew not what was love; but have become enamoured, and with enslaved heart.
I submit to you my case, complaining of my passion and my ecstasy, in the hope that you will pity, and show mercy:
I have written it with the tears of my eye, that perchance it may explain to you the love with which you have affected me.
God guard a face that is veiled with loveliness! The full moon is its slave, and the stars are its servants.
In beauty, I have never beheld her equal; and from her motions, the branches might learn to wave.
I beg, without imposing on yourself a trouble, that you will pay us a visit; for we should highly esteem it.
I give you my soul—perhaps you will accept it—for to me, union will be Paradise, and aversion will be Hell.

Then he folded the letter, kissed it, and gave it to her, saying to her, O nurse, conciliate the favour of thy mistress. She replied, I

hear and obey. And she took from him the letter, and returned to her mistress, and gave it to her; and she kissed it, and put it on her head; after which she opened it and read it, and understood its meaning; and she wrote beneath it these verses:—

O thou whose heart is enamoured by our beauty, have patience in thy love, and perhaps thou wilt obtain us.
When we knew that thine affection was true, and that the passion that hath afflicted our heart had afflicted thine,
We would have granted thee the union thou desirest, and more; but were prevented doing so by our chamberlains.
When the night becometh dark, through the excess of our love, fires are kindled within our bosoms,
And sleep is driven away from our beds, and often are our bodies afflicted by our passion.
An imperative law in love's code is concealment. Raise not the curtains that are lowered over us.
My bosom is filled with love of the gazelle. Would that he were never distant from our home!

And when she had finished her verses, she folded the paper, and gave it to the nurse, who took it, and went forth from her; but the chamberlain met her, and said to her, Whither art thou going? She answered, To the bath. And she was alarmed at him, and the paper fell from her as she went forth from the door in her alarm, and one of the eunuchs, seeing it lying in the way, took it. Then the Vizier came forth from the Harem, and seated himself upon his couch, and the eunuch who had picked up the paper repaired to him. So while the Vizier was sitting upon his couch, lo, that eunuch approached him, with the paper in his hand, and said to him, O my lord, I found this paper thrown down in the house, and I took it. The Vizier therefore took it from his hand, folded as it was, and opened it, and saw written upon it the verses above mentioned. He read them, and understood their meaning; and then, examining the writing, he found it to be that of his daughter; whereupon he went in to her mother, weeping violently, so that his beard was wetted. His wife said to him, What hath caused thee to weep, O my lord? And he replied, Take this paper, and see its contents. So she took the paper, and read it, and found it to be a letter from her daughter Rose-in-Bloom to Ansal-Wajoud; upon

which she was affected with an inclination to weep; but she subdued her mind, and restrained her tears, and said to the Vizier, O my lord, there is no profit in weeping. The right opinion is this; that we consider a plan by which to protect thy honour, and to conceal the affair of thy daughter.—And she proceeded to console him, and to alleviate his sorrows. But he said to her, Verily I am in fear for my daughter on account of her passion. Knowest thou not that the Sultan loveth Ansal-Wajoud with a great affection? There are two causes for my fear. The first is, with respect to myself; she being my daughter. And the second is, with respect to the Sultan; Ansal-Wajoud being a favourite with the Sultan; and probably an affair of great moment may hence ensue. What then dost thou see fit to be done in this case?—She replied, Have patience with me until I shall have performed the prayer for direction in the right course. Then she performed the prayers of two rekahs, the prophetic ordinance for seeking to be directed aright; and when she had finished her prayers, she said to her husband, In the midst of the Sea of the Kanouz is a mountain called the Mountain of the Bereft Mother (and the cause of its being so named will be mentioned hereafter), and to that mountain none can obtain access, unless with difficulty: therefore make for her a place there.

So the Vizier agreed with his wife that he should build there an impregnable palace, and place her in it, and put with her the provisions necessary for her year after year, and place with her such attendants as should cheer her and serve her. He collected the carpenters and builders and architects, and sent them to that mountain; and they built for her an impregnable palace, such as eyes had never beheld. Then he prepared the provisions for the journey, and the caravan to accompany her; and, going in to his daughter at night, commanded her to set forth on the journey. So her heart felt the pangs of separation, and when she went forth, and saw the preparation for travel, she wept violently, and wrote some words on the door to acquaint Ansal-Wajoud with the transport of passion that she experienced, which was such as would make the flesh to quake, and melt the heart of rock, and make tears to flow: and what she wrote consisted of these verses:—

By Allah, O house, if the beloved pass by, in the morning, saluting with the signals of lovers,
Give him from us a pure and fragrant greeting; for he knoweth not where we pass the evening;
And I know not whither they have journeyed with us, proceeding quickly, and lightly equipped,
By night, when the birds of the thicket, perched upon the branches, bewail us and announce our fate;
The tongue of their condition saying, Alas, for the bereavement effected by the disjunction of the lovers!
When I saw that the cups of separation were filled, and fate would by force make us drink them undiluted,
I mixed them with becoming patience, to excuse myself; but now patience consoleth us not for the loss of you.

And when she had finished her verses, she mounted, and they journeyed with her, crossing the deserts and wastes, and the plain and rugged tracts, until they arrived at the Sea of the Kanouz, when they pitched the tents upon the shore, and built for her a great vessel, in which they embarked the damsel and her household. The Vizier had commanded them, that, when they had arrived at the mountain and had taken her into the palace, together with her household, they should return with the vessel, and, after they had landed, that they should break it up. So they went and did all that he had commanded them, and returned weeping for that which had happened.—Such was their case.

But as to Ansal-Wajoud, he rose from his sleep, and, having performed the morning-prayers, mounted, and repaired to attend upon the Sultan. And he passed in his way by the door of the Vizier, as he was wont to do, in the hope that perhaps he might see some one of the Vizier's dependants whom he was accustomed to see; and he looked at the door, and beheld the verses above mentioned written upon it. On seeing them he became unconscious of his existence; a fire was kindled in his vitals, and he returned to his house. He could not rest, nor be patient, and he ceased not to suffer agitation of mind, and transport, until the night came; when he concealed his case, and disguised himself; and he went forth in the middle of the night, wandering at random, and not knowing whither to go. He journeyed on during the whole of the remainder of that night,

Ansal-Wajoud in the Desert.

and the next day until the heat of the sun became fierce, and the mountains were of a burning heat, and thirst violently oppressed him; but he beheld a tree, and found by the side of it a stream of water. So he went to that tree, and seated himself in its shade, on the bank of that stream, and desired to drink; but he found that the water had no taste in his mouth. His complexion had changed, his face had become sallow, and his feet were swollen by walking and toil; and he wept violently, pouring forth tears, and recited these verses:—

The lover is intoxicated by his passion; but when his desire increaseth, he recovereth.

Distracted in his love, ardent, bewildered, he findeth no abode nor food that pleaseth him.

How can life be agreeable to the enamoured who is parted from the object of his love? Were it so, it were wonderful.

I melt when I burn with transport for her, my tears flowing down upon my cheek in torrents.
Shall I see her, or see any one from her abode by whom the afflicted heart may be cured?

And when he had ended his verses, he wept until he wetted the ground. Then rising forthwith he proceeded from that place; and as he journeyed on through the deserts and wastes, there came forth upon him a lion, whose neck was closely covered with his hair, and his head was as large as a cupola, and his mouth wider than a door, with teeth like the tusks of the elephant. When Ansal-Wajoud beheld him, he made sure of destruction, and, turning his face towards the Kibla, he pronounced the two professions of the faith, and prepared for death. But he had read in books, that, if any one attempt to beguile the lion, he may be beguiled by him with kind words, and be rendered gentle by praise. So he began to say to him, O lion of the forest and the plain! O bold lion! O father of the generous! O Sultan of the wild beasts! verily I am a longing lover, whom passion and separation have consumed, and when I became severed from the beloved I lost my reason: hear then my words, and pity my ardour and desire.—And when the lion heard what he said, he drew back from him, and sat upon his tail; then raising his head towards him, he began to make playful motions to

Ansal-Wajoud and the Lion.

him with his tail and fore-paws; and Ansal-Wajoud, on seeing him do thus, recited these verses:—

Lion of the desert, wilt thou kill me before I meet with her who hath enslaved me!
I am not game; nor am I fat: the loss of my beloved hath wasted me away,
And estrangement from her hath so consumed me that I am like a phantom wrapped in grave-clothes.
O lion of strife! make not the censurers to rejoice at my anguish.
I am burning with love, my tears have drowned me, and the absence of the beloved hath troubled my mind,
And my thoughts of her in the darkness of night have made me unconscious of my existence.

And as soon as he had finished his verses, the lion arose and walked gently towards him, with his eyes filled with tears; and when he came to him he licked him with his tongue, and then walked before him, making a sign to him, as though he would say, Follow me. So he followed him, and the lion proceeded, with Ansal-Wajoud behind him for some time, until he had ascended to the summit of a mountain. Then he descended from that mountain, and Ansal-Wajoud beheld the track of travellers in the desert, and knew it to be that of the people who accompanied Rose-in-Bloom. He therefore followed this track; and when the lion saw that he did so, and that he knew it to be the track of the attendants of his beloved, he returned, and went his way.

Ansal-Wajoud proceeded along the track for days and nights, until he approached a roaring sea, agitated with waves; and the foot-marks reached to the shore of the sea, and there ended. So he knew that the people had embarked in a vessel on the sea, and pursued their course over it; in consequence of which, his hope of finding them was then cut off, and he poured forth tears, and recited these verses:—

Distant is the place I seek, and my patience hath failed. How can I advance to her over the abyss of the sea?
Or how can I be patient when my vitals are consumed by love of her, and I have exchanged sleep for wakefulness?

Amul-Wajoud by the Sea-shore.

Since the day when she journeyed forth from her home, my heart hath been inflamed with a vehement fire.
Like Sihum and Jihum* and Euphrates are my tears: they form a flood more copious than deluge and rain.
My eyelids are sore from continual weeping, and my heart is tortured with fire and sparks.

And after reciting some more verses, he fell down in a fit, and he remained in it a long time. Then, recovering, he looked to the right and left; but saw no one in the desert; and he feared for himself on account of the wild beasts.

So he ascended a high mountain, and while he was upon it, he heard the voice of a human being, speaking in a cave; and he listened to him, and lo, he was a devotee, who had forsaken the world, and occupied himself with devotion. He knocked at the door of the cave three times; but the devotee answered him not, nor came forth to him; and upon this, he uttered groans, and recited these verses:—

* These names are the native appellations of the Oxus and Araxes.

How can I find means to attain my desire, and be relieved from anxiety and trouble and weariness?
All terrors have united to render me aged in heart and head in the time of my youth,
And I find not any to aid me in my passion, nor a friend to alleviate my transport and toil.
How great are the troubles that I have suffered! Fortune seems turned entirely against me.
Oh, for mercy on the ardent and agitated lover, who hath drunk the cup of separation and abandonment!
Fire is in his heart, and his bowels are destroyed, and the pain of disjunction hath deprived him of reason.
How terrible was the day when I came to her abode, and beheld what was written upon the door!
I wept in my anguish till I wetted the ground; but concealed my case from the near and the distant.
O thou devotee who art idle in thy cave, as though thou hadst tasted and been captivated by love!
After all that I have suffered, if I gain my object, I shall not remember anxiety or fatigue.

And when he had ended his verses, lo, the door of the cave was opened, and he heard a person saying, Alas! Mercy!—So he entered the door, and saluted the devotee, who returned his salutation, and said to him, What is thy name? He answered, My name is Ansal-Wajoud. And the devotee said to him, What is the cause of thy coming unto this place? He therefore related to him his story from beginning to end, acquainting him with all that had befallen him. And on hearing it, the devotee wept, and said to him, O Ansal-Wajoud, verily I have been in this place twenty years without seeing in it any one, until lately, when I heard weeping and clamour, and, looking in the direction of the sounds, I saw many people, and tents pitched on the shore of the sea, and they built a vessel, in which a party of them embarked, and they proceeded in it over the sea. Then some of those who had embarked in the vessel returned with it, and broke it up, and went their way: and I imagine that those who passed over the sea and returned not are the people whom thou seekest, O Ansal-Wajoud. In that case, thine anxiety must be great; and thou art excused: but there existeth no lover who hath not endured griefs.—Then the devotee recited these verses:—

Ansal-Wajoud, dost thou think me free from care, when desire and transport kill me and resuscitate me?
I have known love and passion from my early years, since I was an infant nourished by milk.
Long I struggled with love, till I became notorious: if thou ask respecting me, he will know me.
Lovesick and pining, I drank the cup of passion, and well nigh perished by the wasting of my body.
I was strong; but my strength became impaired, and the army of my patience fell beneath the swords of the eyes.
Hope not for union with the beloved without torment; for opposites are ever leagued together.
Love hath decreed against all its votaries, that relinquishment is forbidden as a wicked heresy.

Then the devotee arose and came to Ansal-Wajoud, and embraced him, and they both wept so that the mountains resounded with their cries. They ceased not to weep until they both fell down senseless; and when they recovered, they made a vow to be brothers in God whose name be exalted!); after which, the devotee said to Ansal-Wajoud, I will this night pray, and beg of God to be rightly directed as to the course which thou shouldst pursue. And Ansal-Wajoud replied, I hear and obey.

Meanwhile, when the people had arrived with Rose-in-Bloom at the mountain, and taken her into the palace, and she beheld it, and beheld its order, she wept, and said, By Allah, thou art a beautiful place; but thou wantest the presence of the beloved in thee. And she saw birds in that island: so she ordered one of her attendants to set a snare for them, and catch some of them, and whenever he caught any, to put them in cages within the palace: and he did as she commanded him. Then she sat at a lattice-window of the palace, and, reflecting upon the events that had befallen her, her desire and transport and distraction increased; and she shed tears, and recited these verses:—

O, to whom shall I complain of the desire that I suffer, and my grief, and my disjunction from my beloved,
And the flame that rageth within my bosom; but which I show not, in my fear of the watcher?
I have become extenuated like a tooth-pick, by estrangement and ardour and lamentation.

Where is the eye of the beloved to see how my state hath become like that of the distracted?
They tyrannized over me when they confined me in a place to which he can never come.
I beg the sun to give a thousand salutations, at the time of its rising, and again at its setting,
To the loved-one who shameth the full moon in beauty, and surpasseth in figure the slender branch.
If the rose be compared to his cheek, I say of it, Thou resemblest it not if thou be not of my portion.
The moisture of his mouth is like pleasant wine that would cool me when a fire flameth within me.
How can I give him up who is my heart and my soul, a cause of wasting and sickness to me, but my beloved and my physician?

And when the darkness of night overshadowed her, her desire became more violent, and again she reflected upon past events, and recited some verses commencing thus:—

It is dark, and my transport and disease are excited, and desire provoketh my usual pain.
The torment of separation is constant in my bosom, and trouble of mind hath rendered me destitute.

Now to return to Ansal-Wajoud:—the devotee said to him, Descend into the valley, and bring me, from the palm-trees, some of their fibres. So he descended, and brought him some of the fibres of the palm-trees; and the devotee took them and twisted them, and made of them a kind of net, like those used for carrying straw; after which he said, O Ansal-Wajoud, in the midst of the valley is a kind of gourd that groweth up and drieth upon its roots: go down then to it, fill this net with the gourds, and tie it, and throw it into the sea: then place thyself upon it, and proceed upon it into the midst of the sea: perhaps thou wilt attain thy desire; for he who risketh not himself will not gain his object. To this Ansal-Wajoud replied, I hear and obey. And he bade him farewell, and departed from him to do as he had directed him, after the devotee had prayed for him. He proceeded, without stopping, to the midst of the valley, and did as the devotee had said to him; and when he arrived upon the net, in the midst of the sea, there came upon him a wind which propelled him with the net until he

Ansel-Wajoud on the Gourds.

disappeared from before the eyes of the devotee. He ceased not to traverse the surface of the deep, one wave raising him and another depressing him, while he beheld the wonders and terrors of the sea, until destiny cast him upon the Mountain of the Bereft Mother, after three days. He landed like a giddy young bird, distressed by hunger and thirst; but he found in that place rivers flowing, and birds warbling upon the branches, and fruit-bearing trees of the same and of different kinds; and he ate of the fruits, and drank of the water of the rivers.

Then he arose and walked; and he beheld something white in the distance; so he proceeded thither until he arrived at it, when he found it to be an impregnable palace. He came to its gate, and found it closed; and he sat at it for three days: but at length, as he was sitting there, the gate of the palace was opened, and

there came forth from it one of the eunuchs, who, seeing Ansal-Wajoud sitting, said to him, Whence hast thou come, and who brought thee hither? He answered, From Ispahan, and I was on a voyage with merchandise, and the vessel that I was in was wrecked, and the waves threw me upon this island. And the eunuch wept, and embraced him, saying, God prolong thy life, O chief of friends! Verily, Ispahan is my native place, and I have there a cousin, the daughter of a paternal uncle, whom I loved in my youth, and I was passionately attached to her; but a people stronger than we made war upon us, and took me with their spoil, while I was yet a youth, and sold me: thus have I become reduced to my present condition.—And after he had saluted him and wished him long life, he led him into the court of the palace, where, when he entered, he beheld a great pool surrounded by trees with spreading branches, and in it were birds in cages of silver with doors of gold: these cages were hung to the branches, and the birds within them were

The Impregnable Palace.

warbling, and singing the praises of the Requiting King. On his coming to the first of them, he looked at it; and lo, it was a turtle-dove; and when it saw him, it raised its voice, crying, O Bountiful! Whereupon Ansal-Wajoud fell down in a fit; and on his recovering, he uttered groans, and recited these verses:—

O turtle-dove, art thou enamoured like me? Pray then to the Lord, and warble, O Bountiful!
Is this thy cry occasioned by merriment, or is it by desire dwelling in the heart?
If thou moanest from transport on account of the beloved that hath gone, and left thee wasted and pining,
And like me thou hast lost the object of affection, disjunction must manifest long-felt rapture.
O, may Allah guard a faithful lover! I will not relinquish her though my bones decay.

And when he had finished these verses, he wept until again he fell down in a fit; and after he had recovered, he went on to other cages, and addressed, in a similar manner, a ring-dove, a hezar,* a nightingale, and a wood-pigeon, which last appeared as though it would utter these verses in reply:—

O thou lover, thou hast brought to my remembrance the time when my early strength failed,
And an object of love, of whose form I was enamoured, endowed with surpassing and tempting beauty,
Whose voice, as he sat upon the branches on the sand-hill, diverted me from listening to the sounds of the flute.
A fowler set for him a snare, and took him, while he cried, O that he would leave me at large!
I hoped that he might be a man of compassion: or that, seeing me to be a lover, he would pity me.
But God overthrew him after he had thus with cruelty parted me from my beloved.
My desire for him hath become excessive, and hath tortured me with the fire of disjunction.
May Allah guard an impassioned lover who hath struggled with love and hath known my sadness,
And, seeing me so long imprisoned in my cage, will in mercy loose me that I may fly to my beloved.

* Name of a species of nightingale.

He then looked towards his friend the man of Ispahan, and said to him, What is this palace, and what doth it contain, and who built it? The man answered him, The Vizier of such a King built it for his daughter, fearing for her from misfortunes and calamities, and hath lodged her in it, together with her dependants, and it is not opened save once in every year, when their provisions are brought to them.—So he said within himself, my desire is accomplished; but the time to wait is long.

Now during this period, Rose-in-Bloom found neither drink nor food agreeable to her, nor sitting nor sleeping. Her desire and transport and distraction of love had increased; and she searched about in the corners of the palace, but found no way of escape for her; and she poured forth tears, and recited these verses:—

They have cruelly confined me from my beloved, and made me to taste of anguish in my prison.
They have tortured my heart with the fires of love, by preventing my beholding him.
In a lofty palace have they imprisoned me, on a mountain placed in the midst of the sea.
If they would have me forsake him, their wish is vain, for my love is become more trying.
How can I forsake him when the origin of all that I suffer hath been the beholding his face?
The whole of my day is passed in sorrow, and the night I spend in thinking upon him.
Remembrance of him cheereth me in my solitude, while I find myself destitute of his presence.
Would that I knew if, after all this, fortune will consent to my heart's desire!

She then went up to the roof of the palace, and, taking some garments of the stuff of Baalbec, tied herself by them, and let herself down until she came to the ground. She was attired in the most magnificent of her apparel, and on her neck was a necklace of jewels. And she proceeded over the adjacent deserts and wastes until she came to the shore of the sea, when she saw a fisherman going about in his vessel upon the sea to fish. The wind had cast him towards that island, and he looked, and saw there Rose-in-Bloom, but when

Rose-in-Bloom and the Boatman.

he beheld her, he was frightened at her, and steered away his boat in flight. So she called him, making many signs to him, and recited some verses, informing him that she was a human being (not a Fairy, as he feared), and explaining her case; on hearing which, the fisherman wept and sighed and lamented, remembering what had happened to himself in the days of his youth, when love overpowered him, and his desire was violent, and his transport and distraction were excessive, the fires of passion burning him; and he replied to her in verse, telling her that he had been afflicted by love from his youth. He then made fast his vessel to the land, and said to her, Embark in the vessel, that I may transport thee to whatsoever place thou desirest. So she embarked in the vessel, and he set it afloat with her, and when it had proceeded a little way from the land

there blew upon it a favourable wind, and the vessel advanced rapidly until the land disappeared from before their eyes. The fisherman then knew not whither to steer; and the wind continued violent for the space of three days; after which it subsided by the permission of God (whose name be exalted!), and the vessel bore them on until it came to a city on the shore of the sea, where the fisherman desired to make it fast.

In this city was a King of great power, named Dirbas. He was at that time sitting with his son in his palace, and they were looking from a window, and, casting their eyes towards the sea, they saw that vessel; and on their observing it attentively, they found that there was in it a damsel like the full moon in the sky, having in her ears earrings of costly balass rubies, and on her neck a necklace of precious jewels. The King therefore knew that she was of the daughters of the grandees or of the Kings, and he descended from his palace, and went forth from a door opening upon the sea; whereupon he saw the vessel made fast to the shore; and the damsel was sleeping, while the fisherman was busy in attaching the vessel. The King roused her from her sleep, and she awoke weeping; and the King said to her, Whence comest thou, and whose daughter art thou, and what is the cause of thy coming hither? So she answered him, I am the daughter of Ibrahim, the Vizier of the King Shamik, and the cause of my coming hither is a wonderful event and an extraordinary affair. And she related to him her whole story, from beginning to end, hiding from him nothing; after which, she uttered groans and recited some verses; and the King, on hearing them, was convinced of her transport and desire, and was moved with compassion for her; and he said to her, Thou hast no cause of fear nor of terror. Thou hast attained thy wish; for I must accomplish for thee what thou desirest, and procure for thee what thou seekest: and hear from me these words.—Then he recited these verses:—

Daughter of the noble, thou hast gained thine object. Receive good tidings, and fear not here fatigue.

This day will I collect wealth, and I will send it to Shamik, attended by horsemen and heroes:

I will send to him bags of musk, and brocade, and white silver also will I send, and gold.

Yea: and my letters shall inform him for me that I am desirous of alliance with him;
And to-day will I use endeavours to aid thee, that what thou wishest for may be hastened.
I have tasted of love long, and known it, and excuse the person who hath drunk the same cup.

And when he had ended his verses, he went forth to his troops, and, having summoned his Vizier, caused wealth incalculable to be packed up for him, and commanded him to repair with it to the King Shamik, saying to him, Thou must without fail bring to me a person who is with him, named Ansal-Wajoud; and do thou say to him, The King desireth to form an alliance with thee by marrying his daughter to Ansal-Wajoud, thy dependant, and he must be sent with me, that the ceremony of the contract of his marriage to her may be performed in the kingdom of her father. Then the King Dirbas wrote a letter to the King Shamik, to the effect above mentioned, and gave it to his Vizier, strictly charging him to bring Ansal-Wajoud, and saying to him, If thou bring him not to me, thou shalt be displaced from thy station.

The Vizier therefore replied, I hear and obey,—and repaired with the present to the King Shamik. And when he came to him, he delivered to him the salutation of the King Dirbas, and gave him the letter and the present that he had brought. But when the King Shamik saw them, and read the letter, and saw the name of Ansal-Wajoud, he wept violently, and said to the Vizier who sent to him, And where is Ansal-Wajoud? For he hath gone away, and we know not where he is. Bring him then to me, and I will give to thee double the presents thou hast brought.—Then he wept and sighed and lamented, poured forth tears, and recited these verses:—

Restore unto me my favourite; I am not in want of wealth;
Nor do I wish for presents of jewels or of pearls.
I brought him up an infant, upon the bed of fondness,
And verily I am mourning and troubled for him in mind.

And after this, he looked towards the Vizier who had brought the present and the letter, and said to him, Repair to thy lord, and inform him that Ansal-Wajoud hath been absent for a year, and his

lord knoweth not whither he hath gone, nor hath he any tidings of him. But the Vizier replied, O my lord, verily my sovereign said to me, If thou bring him not to me, thou shalt be displaced from the post of Vizier, and shalt not enter my city. How then can I go to him without him?—So the King Shamik said to his Vizier Ibrahim, Go thou with him, accompanied by a party of men, and search for Ansal-Wajoud in every quarter.' And he replied, I hear and obey.

Accordingly he took a party of his dependants, and, accompanied by the Vizier of the King Dirbas, they proceeded in search of Ansal-Wajoud: and whenever they passed by Arabs or any people, they inquired of them respecting Ansal-Wajoud, saying to them, Hath there passed by you a person of such a name, and of such and such a description? To which they answered, We know him not. They ceased not to inquire in the cities and villages, and to search in the plain and rugged tracts, and deserts and wastes, until they arrived at the shore of the sea: when they sought a vessel, and embarked in one, and proceeded in it until they approached the Mountain of the Bereft Mother. Upon this, the Vizier of the King Dirbas said to the Vizier of the King Shamik, On what account is this mountain so named? And the latter answered, For this reason. A Fairy sojourned upon it in ancient times, and that Fairy was of the Genii of China. She loved a man, and became passionately attached to him; but she was in fear of her family; and, her desire becoming excessive, she searched in the earth for a place wherein to conceal him from them, and found this mountain to be cut off from mankind and from the Genii, so that no one of either of these races (herself excepted) found the way to it. She therefore carried off her beloved, and placed him there, and used to repair to her family, and to come to him privately; and thus she ceased not to do for a long time, until she bore him, on that mountain, a number of children. And those merchants who passed by this mountain in their voyages over the sea used to hear the weeping of the infants, like the weeping of a woman bereft of her children; whereupon they said, Is there here a bereft mother?—And the Vizier of the King Dirbas wondered at these words.

Then they proceeded until they came to the palace, and they

The Fairy carrying off her Beloved.

knocked at the door; upon which the door was opened, and there came forth to them a eunuch, who, knowing Ibrahim, the Vizier of the King Shamik, kissed his hands. And the Vizier Ibrahim entered the palace, and found in its court a poor man among the servants; and he was Ansal-Wajoud. So he said to them, Whence is this man? And they answered him, He is a merchant: his property was lost at sea, and he saved himself; and he is a person abstracted from the world. He therefore left him, and went on into the interior of the palace; but found no trace of his daughter; and he inquired of the female slaves who were there, and they answered him, We know not how she went, and she stayed not with us save for a short time. And upon this, he poured forth tears, and recited these verses:—

O thou mansion, the birds of which were singing, and the thresholds whereof were fortunate,
Until the enamoured came to thee bewailing his desire, and beheld the doors opened!
Would that I knew where my soul is gone, that was lately in a mansion whose mistress now is distant!
It was stored with everything magnificent, and its chamberlains were happy and exalted,
And they clothed it with draperies of brocade. O, whither hath its mistress departed?

Then he wept and sighed and lamented, and said, There is no resource against that which God hath ordained, nor any escape from that which He hath predestined and decreed! And he ascended to the roof of the palace, and found the garments of the stuff of Baalbec tied to the battlements and reaching to the ground. So he knew that she had descended from that place, and gone like one distracted and confounded. And he looked aside, and saw there two birds, a raven and an owl, from the sight of which he augured evil; and he uttered groans, and recited these verses:—

I came to the abode of the beloved, hoping, by beholding her, to assuage my transport and affliction;
But I found her not in it, nor found I there aught save an ill-omened raven and owl;
And the scene seemed to tell me, Thou hast acted cruelly, in severing the two desirous lovers:
So taste thou the grief which they have tasted, and live in sorrow, weeping and burning.

He then descended, weeping, from the roof of the palace, and ordered the servants to go forth upon the mountain to search for their mistress; and they did so; but found her not.—Meanwhile, Ansal-Wajoud, when he was assured that Rose-in-Bloom had gone, uttered a great cry, and fell down in a fit, in which he remained long; and they imagined that a state of abstraction from the world had overcome him, and that he was drowned in the contemplation of the beauty of the majesty of the Requiter.

Now when they despaired of finding Ansal-Wajoud, and the heart of the Vizier Ibrahim was troubled by the loss of his daughter Rose-in-Bloom, the Vizier of the King Dirbas desired to return

to his country, though he had not attained his desire by his journeys. So the Vizier Ibrahim began to bid him farewell; and the Vizier of the King Dirbas said to him, I desire to take this poor man with me: perhaps God (whose name be exalted!) may incline the heart of the King to me by the blessing attendant upon him; for he is a person abstracted from the world; and after that, I will send him to Ispahan, since it is near unto our country. The Vizier Ibrahim replied, Do as thou desirest. And each of the Viziers departed to his own country. The Vizier of the King Dirbas took with him Ansal-Wajoud, still insensible, and proceeded with him three days, during which he continued in his fit, carried on mules, and not knowing whether he was carried or not. So when he recovered from his fit, he said, In what place am I? And they answered him, Thou art with the Vizier of the King Dirbas. Then they went to the Vizier, and informed him that he had recovered; whereupon he sent to him rose-water and sherbet of sugar, and they gave him to drink, and revived him. And they continued their journey until they approached the city of the King Dirbas, when the King sent to the Vizier, saying to him, If Ansal-Wajoud be not with thee, come not to me ever. When, therefore, he read the order of the King, it afflicted him. Now the Vizier knew not that Rose-in-Bloom was with the King, nor did he know the reason of the King's sending him to Ansal-Wajoud, nor the reason of his desiring the alliance with him; and Ansal-Wajoud knew not whither they were going with him, nor that the Vizier was sent to seek for him; nor did the Vizier know that this was Ansal-Wajoud. And when the Vizier saw that he was recovered, he said to him, Verily the King hath sent me on a business, and it is not accomplished; and when he knew of my approach, he sent to me a letter, saying to me in it, If the business be not accomplished, enter not my city.—And what, said Ansal-Wajoud, is the business of the King? The Vizier therefore related to him the whole story; and Ansal-Wajoud said to him, Fear not; but go to the King, and take me with thee; and I will be surety to thee for the coming of Ansal-Wajoud.

So the Vizier rejoiced at this, and said to him, Is it true that thou sayest? He answered, Yes. And thereupon he mounted, taking him with him, and conducted him to the King; who, when

they came to him, said to the Vizier, Where is Ansal-Wajoud? To which Ansal-Wajoud replied, O King, I know where Ansal-Wajoud is. And the King called him near to him, and said, In what place is he? He answered, In a place very near: but inform me what thou desirest of him, and then will I bring him before thee. The King replied, Most willingly: but this affair requireth privacy. Then he commanded the people to retire, and, having gone with him into a closet, acquainted him with the story from first to last; whereupon Ansal-Wajoud said to him, Supply me with rich apparel, and cause me to be clad in it, and I will bring to thee Ansal-Wajoud quickly. The King therefore brought to him a rich suit, and he put it on, and said, I am Ansal-Wajoud, and a cause of grief to the envious. Then he smote the hearts of beholders by his glances, and recited these verses:—

The mention of the beloved cheereth me in my solitude and dispelleth my desolate feelings in estrangement.
I know no fountain but that of tears, which, flowing from mine eye, assuage my anguish.
My longing is violent: none like it existeth; and the story of my love and affection is wonderful.
I pass my night with sleepless eyelid, and walk in my passion between Hell and Paradise.
I possessed becoming patience; but have lost it: and love's only gift to me is affliction.
I am wasted by the pain of separation from her, and longing hath changed my aspect and form,
And mine eyelids are wounded by my tears, the flowing of which I cannot prevent.
My strength is impaired, and I have lost my heart; and how many griefs in succession have I suffered!
And my heart and my head are alike aged by the loss of a mistress, the most beautiful of mistresses.
In spite of her our disjunction took place, and her only desire is to find and meet me.
Will fortune, after separation and distance, grant me the enjoyment of union with my beloved,
Close the book of estrangement after opening it, and efface my trouble by the comforts of meeting?
And shall my beloved be my cup-companion, and my griefs be exchanged for pure delights?

And when he had finished his verses, the King said to him, By Allah, ye are two sincere lovers, and in the heaven of beauty two shining stars; and your case is wonderful, and your affair extraordinary. Ansal-Wajoud then said to the King, Where is Rose-in-Bloom, O King of the age? He answered, She is now with me. And he summoned the Cadi and witnesses, performed the ceremony of the contract of her marriage to him, and treated him with honour and beneficence; and he sent to the King Shamik, informing him of all that had happened to him with respect to Ansal-Wajoud and Rose-in-Bloom.

On hearing this, the King Shamik rejoiced exceedingly, and sent to the King Dirbas a letter, the purport of which was this:—Since the ceremony of the contract hath taken place at thy residence, it is fit that the festival and the conclusion of the marriage be at mine.—He prepared the camels and horses and men, and sent for them; and when his letter was brought to the King Dirbas, he aided them with a great sum of money, and sent them with a party of his soldiers, who proceeded with them until they entered their city; and it was

Camels prepared for a Journey.

a noted day: none more remarkable had ever been witnessed. The King Shamik collected all the mirth-exciting instruments of music, and made banquets; and thus they continued seven days; on each of which the King conferred upon the people costly robes of honour, and bestowed favours upon them. And after this, Ansal-Wajoud went to Rose-in-Bloom, and embraced her; and they sat weeping from the excess of joy and happiness; and Rose-in-Bloom recited these verses:—

Happiness hath come, dispelling care and grief. We are united, and have mortified our enviers.
The fragrant zephyr of union hath blown, and revived the heart and the bowels and the body;
And the beauty of delight hath appeared with perfumes, and our drums of glad tidings have been beaten around us.
Do not imagine that we are weeping from grief; for it is from joy that our tears have flowed.
How many terrors have we seen! but they have passed; and we have borne with patience what roused up anguish.
One hour of union hath made me forget what rendered us grey from excess of terror.

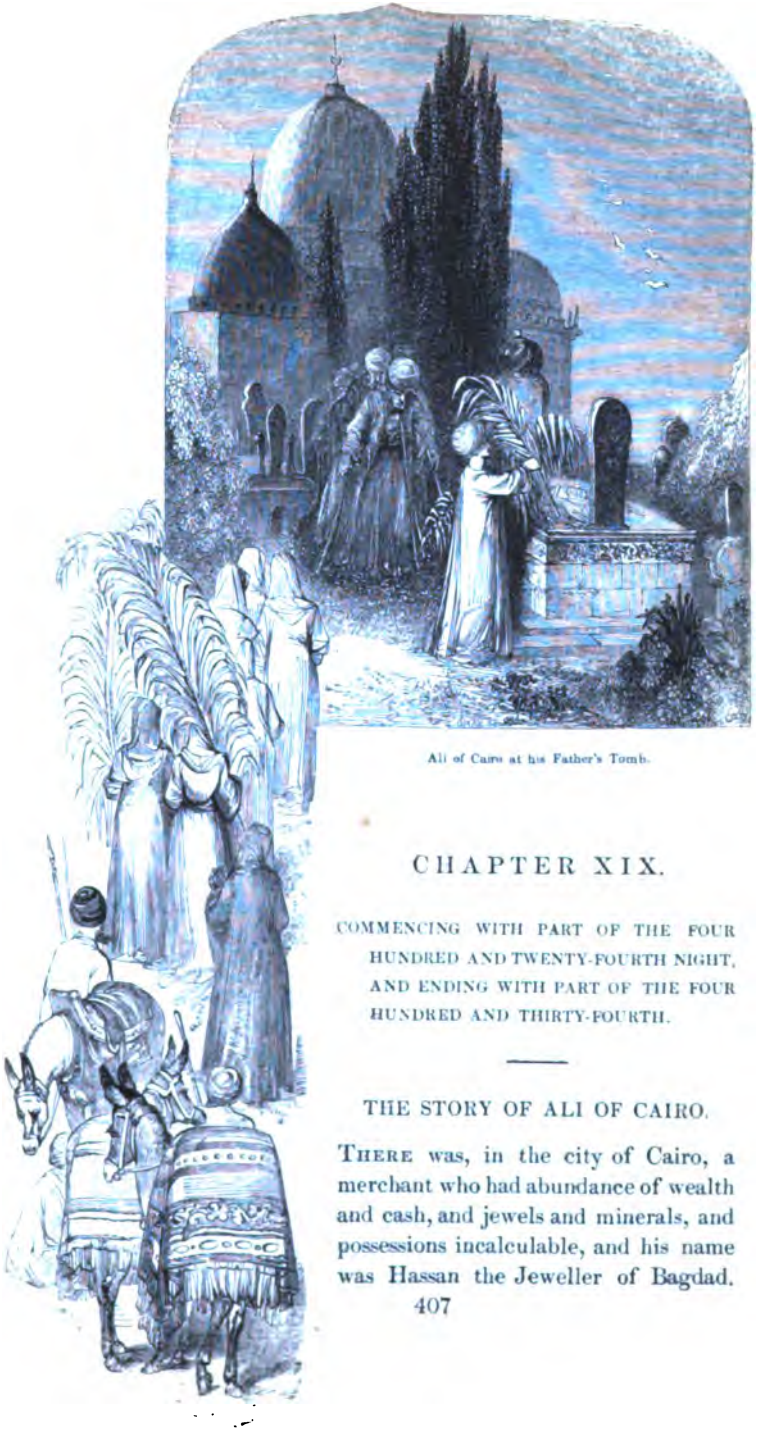
Then they embraced each other, and continued to do so until they fell down senseless from the delight of finding themselves together; and when they recovered, Ansal-Wajoud recited these verses:—

O how sweet are the nights of the fulfilment of promise, when the beloved is just to me,
And when we are uninterruptedly united, and an end is put to our estrangement,
And fortune cometh with favours to us, after turning away from us in aversion!
Prosperity hath set up her standards for us, and we have drunk from her hand a cup of pleasure;
And we have met, and complained to each other of sorrow, and of nights during which we have suffered oppression;
But now we have forgotten our griefs, O my mistress; and may the Compassionate pardon what is past!
How delightful is life, and how sweet is it! Union hath only increased my passion.

And after this, they embraced again and continued carousing, and reciting verses and pleasant tales and histories, until they were

drowned in the sea of love; and there passed over them seven days while they knew not night from day, through the excess of their delight and happiness and pleasure and joy. It was as though the seven days were one day not succeeded by another; and they knew not the seventh day but by the coming of the musical instruments. Then they went forth from their chamber, and bestowed upon the people money and dresses.—And they continued together in the most delightful of joys until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of Him who changeth not nor ceaseth, and to whom everything returneth!

Ansal-Wajoud and the Gardener among the Birds.



Ali of Cairo at his Father's Tomb.

CHAPTER XIX.

COMMENCING WITH PART OF THE FOUR HUNDRED AND TWENTY-FOURTH NIGHT, AND ENDING WITH PART OF THE FOUR HUNDRED AND THIRTY-FOURTH.

THE STORY OF ALI OF CAIRO.

THERE was, in the city of Cairo, a merchant who had abundance of wealth and cash, and jewels and minerals, and possessions incalculable, and his name was Hassan the Jeweller of Bagdad.

God had also blessed him with a son, of handsome countenance, of just stature, rosy-cheeked, endowed with elegance and perfection, and beauty and loveliness: and he named him Ali of Cairo. He had taught him the Coran and science, and eloquence and polite literature; and he became excellent in all the sciences, and was employed by his father in commerce.

Now a disease attacked his father, and so increased that he felt sure of death. So he summoned his son Ali of Cairo, and said to him, O my son, verily this world is transitory, and the world to come is everlasting; every soul must taste of death, and now, O my son, my decease hath drawn near, and I desire to give thee a charge. If thou act according to it, thou wilt not cease to be safe and prosperous until thou shalt meet God (whose name be exalted!); but if thou act not according to it, excessive trouble will befall thee, and thou wilt repent of thy neglecting my charge.—O my father, said Ali, how should I refuse to attend or to act according to thy charge, when obedience to thee is an obligation divinely imposed upon me, and the attending to thy words is absolutely incumbent upon me? And his father rejoined, O my son, I leave to thee dwelling-places and mansions and goods and wealth incalculable; so that if thou expend of that wealth every day five hundred pieces of gold, nought of it will be missed by thee. But, O my son, be mindful of holding the fear of God, and obeying the ordinances which He hath appointed thee, and following the precepts of Mahomet (may God favour and preserve him!) in the things that he is related to have commanded and forbidden in his traditional laws. Be assiduous in the performance of acts of beneficence, and the dispensing of kindness, and associating with the good and just and learned, and mind that thou care for the poor and the needy, and shun avarice and niggardness, and the company of the wicked, and those who are objects of suspicion. Regard thy servants and thy family with benignity, and thy wife also; for she is of the daughters of the great, and she is now likely to bear thee issue: perhaps God will bless thee with virtuous offspring by her.—He ceased not to admonish him, and to weep, and say to him, O my son, I beg of God, the Bountiful, the Lord of the magnificent throne, that He save thee from every difficulty that may befall thee, and grant thee his ready

relief. And his son wept violently, and said, O my father, by Allah I am dissolved by these words: it seemeth that thou utterest the language of him who biddeth farewell. His father replied, Yes, O my son; I know my state; and forget not thou my charge. —Then the man began to repeat the two professions of the faith, and to recite [portions of the Coran], until the known period arrived; when he said to his son, Draw near to me, O my son. So he drew near to him, and his father kissed him, and uttered a groan, whereupon his soul quitted his body, and he was admitted to the mercy of God, whose name be exalted!

His son was affected with extreme grief; a clamour arose in his house, and the companions of his father came together to him. He betook himself to preparing his corpse for burial, and expediting the funeral, and conveyed forth the body in a magnificent manner. They bore the corpse to the place of prayer, and prayed over it; after which they departed with it to the burial-ground, and buried it, and recited over it what was easy of the sublime Coran. Then they returned to the house, and consoled the son of the deceased, and each of them went his way; and the deceased's son performed for him the ceremonies of the Fridays, and recitations of the whole of the Coran, to the end of forty days. He remained in the house, and went not forth save to the place of prayer; and Friday after Friday he visited his father's tomb.

He ceased not to persevere in his prayer, and his recitation [of the Coran], and his devotion, for a length of time, until his fellows, of the sons of the merchants, came in to him and saluted him, and said to him, How long shall continue this mourning of thine, and the relinquishment of thine occupation and thy traffic, and of thine assembling with thy companions? This conduct will weary thee, and excessive injury will result from it unto thy body.—And when they came in to him, Eblis the accursed was with them, suggesting evil to them. So they proceeded to recommend to him that he should go forth with them to the market, and Eblis seduced him to comply with their request until he consented to go forth with them from the house, in order to the accomplishment of an event which God (whose perfection be extolled, and whose name be exalted!) would bring to pass. They then said to him, Mount thy mule, and

Burial-ground.

repair with us to such a garden, that we may amuse ourselves there, and that thy grief and trouble of mind may be dispelled.

He therefore mounted his mule, took his slave with him, and accompanied them to the garden which they desired to visit. And when they came into the garden, one of them went and prepared for them the dinner, and caused it to be brought thither. So they ate, and enjoyed themselves, and sat conversing until the close of the day, when they mounted and departed, each of them returning to his abode. And they passed the night; and when the morning arrived, they came to him again, and said to him, Arise, and accompany us.—Whither? he asked. They answered, To such a garden: for it is better than that to which we went first, and more pleasant. And he mounted and went with them to that garden; and when they had arrived there, one of them went and made ready their dinner, and brought it to the garden, together with intoxicating wine; and they ate. Then they brought the wine; and he said to them, What is this? They answered him, This is what dispelleth grief, and manifesteth happiness. And they ceased not to recommend it to him until they overcame him, and he drank with them;

and they continued conversing and drinking till the close of the day, when they returned to their abodes. But Ali of Cairo was affected with a giddiness from drinking, and he went to his wife in this state; so she said to him, How is it that thou art changed? He answered, We were to-day making merry and enjoying ourselves; but one of our companions brought us some liquor, which my companions drank, and I with them, and this giddiness came upon me. His wife therefore said to him, O my master, hast thou forgotten the charge of thy father, and done that which he forbade thee to do, in associating with people who are objects of suspicion? But he answered her, Verily these are of the sons of the merchants, and are not persons who are objects of suspicion: they are only people of pleasure and enjoyment.

He continued incessantly every day with his companions in this manner. They went from place to place, eating and drinking, until they said to him, Our turns are ended, and the turn is come to thee. And he replied, A friendly and free and ample welcome to you! And when he arose in the morning, he made ready all that the case required, of food and drink, much more than they had done, and took with him the cooks and the farrashes and the coffee-makers, and they repaired to Rodah and the Nilometer.* There they remained a whole month, eating and drinking, and hearing music, and enjoying themselves; and when the month had passed, Ali saw that he had expended a sum of money of large amount; but Eblis the accursed deceived him, and said to him, If thou shouldst expend every day as much as thou hast already, thy wealth would not fail thee. So he cared not for expending his wealth. He continued to do thus for the space of three years; his wife admonishing him, and reminding him of the charge of his father; but he attended not to her words until all the ready money that he had was exhausted. Then he began to take of the jewels, and to sell them, and expend their prices, till he exhausted them also. After this, he betook himself to selling the houses and other immoveable possessions until none of them remained. And when they were gone,

* Rodah means "garden;" it is the name of a pleasant island in the Nile near Cairo. The Nilometer is at its southern extremity.

Nilometer and part of Masr-el-Atteekah.

he proceeded to sell the fields and gardens, one after another, till all of them were gone, and there remained nothing in his possession but the house in which he resided. He therefore wrenched out its marbles and its wood-work, and expended of the money which they produced, till he made an end of them all; and he considered in his mind, and found that he had nothing to expend: so he sold the house, and expended its price. Then, after that, the person who had bought of him the house came and said to him, See for thyself a lodging; for I am in want of my house.

He now considered in his mind, and found that he had nothing requiring a house excepting his wife, who had borne him a son and a daughter; and there remained not with him any servants; but there were only himself and his family. So he took for himself an apartment in a ruined quarter of the town, and there he resided, after grandeur and delicacy, and abundance of servants and wealth; and he became destitute of one day's food. His wife therefore said to him, Of this I used to caution thee, saying to thee, Keep the charge of thy father. But thou wouldst not attend to my words; and there is no strength nor power but in God, the High, the Great! Whence shall the little children obtain food? Arise then, and go round to thy companions the sons of the merchants. Perhaps they will give thee something wherewith we may sustain ourselves this

day.—Accordingly he arose and repaired to his companions, one after another; but every one of them unto whom he went hid his face from him, and made him to hear painful words, such as he abhorred, and not one of them gave him anything. So he returned to his wife, and said to her, They have not given me anything. And upon this, she arose and went to her neighbours, to demand of them something wherewith they might sustain themselves that day. She repaired to a woman whom she knew in the former days, and when she went in to her, and her friend saw her state, she arose and received her kindly, weeping and saying to her, What hath befallen you? She therefore related to her all that her husband had done; and her friend said to her, An ample and a friendly and free welcome to thee! Whatsoever thou requirest, demand it of me, without compensation.—And she replied, May God requite thee well! Then her friend gave her as much provision as would suffice her and her family for a whole month: and she took it and returned to her abode. And when her husband saw her, he wept, and said to her, Whence obtainedst thou that? She answered him, From such a woman; for when I informed her of that which hath happened, she failed not in aught; but said to me, All that thou requirest demand of me.—And upon this, her husband said to her, Since thou hast this, I will repair to a place that I desire to visit. Perhaps God (whose name be exalted!) will dispel our trouble.

A Boat of the Nile.

He took leave of her, and kissed his children, and went forth, not knowing whither to go. He walked on without stopping until he arrived at Boulak, where he beheld a vessel about to depart to Damietta; and a man who had been a companion of his father saw him; so he saluted him, and said to him, Whither desirest thou to go? He answered, I desire to go to Damietta; for I have companions respecting whom I would inquire, and whom I would visit: then I will return. And the man took him to his house, treated him honourably, made for him provisions for the voyage, and, having given him some pieces of gold, embarked him in the vessel that was going to Damietta. And when they arrived at that place, he landed, but knew not whither to go. While he was walking, however, a man of the merchants saw him, and was moved with sympathy for him, and he took him with him to his abode. He therefore remained with him some time; after which he said within himself, How long shall I thus reside in other men's houses? Then he went forth from the house of that merchant, and beheld a vessel about to sail to Syria; and the man with whom he was lodging prepared for him provisions for the voyage, and embarked him in that vessel, and it proceeded with its passengers until they arrived at the coast of Syria. Ali of Cairo there landed, and he journeyed until he entered Damascus; and as he was walking in its great thoroughfare-streets, a man of the benevolent saw him and took him to his abode, where he remained some time. And after that, he went forth, and beheld a caravan about to journey to Bagdad; upon which it occurred to his mind that he should journey with it. So he returned to the merchant in whose abode he was residing, took leave of him, and went forth with the caravan; and God (whose perfection be extolled, and whose name be exalted!) moved a man of the merchants with sympathy for him: he therefore took him as his guest, and Ali ate and drank with him until there remained between them and Bagdad one day's journey. Then there came upon the caravan a party of robbers who were intercepters of the way, and they took all that was with them, and only a few escaped.

Every person of the caravan went to seek for a place of refuge. But as to Ali of Cairo, he repaired to Bagdad, and he arrived there at sunset: he reached not, however, the gate of the city until

A Street in Damascus.

he beheld the gate-keepers about to close it. So he said to them, Let me come in to you. And they admitted him among them, and said to him, Whence hast thou come, and whither dost thou go? He answered, I am a man of the city of Cairo, and I brought with me merchandise and mules and loads, and slaves and young men, and I came on before them to see for me a place in which to deposit my merchandise; but as I preceded them, mounted on my mule, there met me a party of the intercepters of the way, who took my mule and my things, and I escaped not from them till I was about to yield my last breath. And they treated him with honour, and

said to him, Thou art welcome. Pass the night with us until the morning, and then we will see for thee a place suitable to thee.—And he searched in his pocket, and found a piece of gold remaining of those which the merchant at Boulak had given him: so he gave that piece of gold to one of the gate-keepers, saying to him, Take this and change it, and bring us something to eat. He therefore took it, and repaired to the market, where he changed it, and he brought to Ali some bread and cooked meat; and he ate with them, and slept with them till the morning.

Then one of the gate-keepers took him and conducted him to a man of the merchants of Bagdad, to whom he related his story; and that man believed him, imagining that he was a merchant, and that he had brought with him loads of goods. So he took him up into his shop, treated him with honour, and sent to his abode, whence he caused to be brought for him a magnificent suit of his own clothing; and he conducted him into the bath.—I went with him, says Ali of Cairo, into the bath, and when we came forth, he took me and conducted me to his abode, where dinner was brought to us, and we ate, and enjoyed ourselves. He then said to one of his slaves, O Mesoud, take thy master, and show him the two houses that are in such a place, and whichever of them pleaseth him, give him the key of it, and come back. I therefore went with the slave until we came to a by-street wherein were three houses adjacent to each other, new and closed; and he opened the first house, and I looked over it, and we came forth, and went to the second, which he opened, and I looked over it. And he said to me, Of which of the two shall I give thee the key? I said to him, And to whom belongeth this great house? He answered, To us. So I said to him, Open it, that we may look over it. He replied, Thou hast no need of it.—Why so? I asked. He answered, Because it is haunted, and no one lodgeth in it but in the morning he is a corpse; and we open not its door to take forth the dead from it; but go up on the roof of one of the two other houses, and thence take it up; and on that account my master hath abandoned it, and said, I will not henceforth give it to any one.—But I said to him, Open it to me, that I may look over it. And I said within myself, This is what I desire. I will pass the night in it, and in the morning be a corpse, and be

relieved from this state in which I now am.—So he opened it, and I entered it, and saw it to be a magnificent house, of which there existed not the like; and I said to the slave, I choose none but this house; therefore give me its key. But he replied, I will not give thee the key until I consult my master.—Then he went to his master, and said to him, The merchant of Cairo saith, I will not lodge but in the great house.—He therefore arose and came to Ali of Cairo, and said to him, O my master, thou hast no need of this house. Ali however replied, I will not lodge in any but it, and I care not for these words. So the man said to him, Write a voucher agreed upon between me and thee, that, if anything happen to thee, I am not implicated with thee. Ali replied, So be it. And the merchant brought a witness from the Cadi's court, and wrote a voucher testifying against him, and, having taken it into his keeping, gave him the key. He therefore took it, and entered the house; and the merchant sent furniture to him with a slave, who spread it for him upon the bench that was behind the door, and returned.

After that, Ali of Cairo arose and went within, and he saw a well in the court of the house, with a bucket over it: so he let it down into the well, and filled it, and performed the ablution with its contents, and recited his divinely ordained prayers. Then he sat a little; and the slave came to him with the supper, from the house of his master, bringing for him also a lamp and a candle and candlestick, and a basin and ewer, and a water-bottle; and he left him, and returned to his master's house. So Ali lighted the candle, and supped, and enjoyed himself, and performed the prayers of nightfall; after which he said within himself, Arise, go up stairs, and take the bed, and sleep there, rather than here. Accordingly he arose, and took the bed, and carried it up stairs; and he beheld a magnificent saloon, the ceiling of which was gilded, and its floor and its walls were cased with coloured marbles. He spread his bed, and sat reciting somewhat of the sublime Coran; and suddenly a person called to him and said to him, O Ali! O son of Hassan, shall I send down upon thee the gold?—And where, said Ali, is the gold that thou wilt send down? And he had not finished saying so when he poured down upon him gold as from a catapult; and the gold ceased not to pour down until it had filled the saloon. And

Shower of Gold.

when it was finished, the person said, Liberate me, that I may go my way; for my service is finished.

Upon this, Ali of Cairo said to him, I conjure thee by Allah the Great that thou inform me of the cause of [the descent of] this gold. And he replied, This gold was preserved for thee by a talisman from ancient times, and we used to come to every one who entered this house, and say to him, O Ali! O son of Hassan! shall we send down the gold? And he would fear at our words, and cry out; whereupon we would descend to him and break his neck, and depart. But when thou camest, and we called thee by thy name and the name of thy father, and said to thee, Shall we send down

merchant who hath taken up his lodging in the house that is haunted by the Genie is well, in prosperity, and he is sitting upon the seat that is behind the door. So his master arose, full of joy, and repaired to that house, taking with him the breakfast; and when he saw Ali of Cairo he embraced him, and kissed him between his eyes, and said to him, What hath God done unto thee? He answered, Well; and I slept not but up stairs, in the saloon that is cased with marble. And the merchant said to him, Did anything come to thee, or didst thou see aught?—No, answered Ali; I only recited as much as was easy to me of the sublime Coran, and slept until the morning, when I rose, and performed the ablution, and prayed, and descended, and seated myself upon this bench. And the merchant said, Praise be to God for thy safety! Then he arose and left him, and sent to him black slaves and mamlouks and female slaves and furniture, and they swept the house, above and below, spread for him magnificent furniture, and there remained with him three mamlouks and three male black slaves, and four female slaves to serve him: the rest returned to the house of their master. And when the merchants heard of him, they sent to him presents of every precious thing, even of eatables and beverages and clothes, and took him with them into the market, and said to him, When will thy merchandise come? He answered them, After three days it will enter.

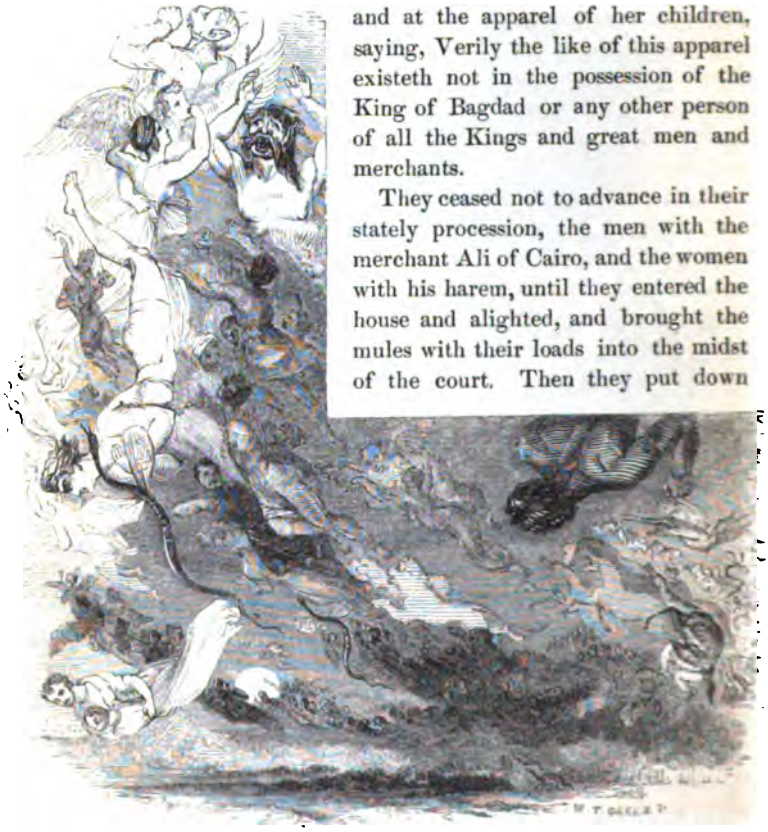
Then, when the three days had passed, the servant of the first treasure who poured down to him the gold from the house, came to him and said to him, Arise, meet the treasure that I have brought thee from Yemen, and thy harem, with whom is a portion of the treasure in the form of magnificent merchandise; and all who are with it, of mules and horses and camels, and servants and mamlouks, all of them are of the Genii. Now that servant had repaired to Cairo, where he found that the wife of Ali, and his children, during this period had become reduced to excessive nakedness and hunger; and he conveyed them from their place in a litter to the exterior of Cairo, and clad them in magnificent apparel, of the apparel that formed part of the treasure of Yemen. And when he came to Ali, and informed him of that news, he arose and repaired to the merchants, and said to them, Arise and go forth with us from the city

Merchants and their Harems, awaiting the arrival of the Caravan of Ali of Cairo.

to meet the caravan with which is our merchandise, and honour us by taking with you your harems to meet our harem. So they answered him, We hear and obey. They sent and caused their harems to be brought, went forth altogether, and alighted in one of the gardens of the city, where they sat conversing. And while they were thus engaged, lo, a dust rose in the midst of the desert. They therefore arose to see what was the cause of that dust; and it dispersed, and discovered mules and camel-drivers and farrashes and light-bearers, who approached singing and dancing until they drew near; when the chief of the camel-drivers advanced to Ali of Cairo, kissed his hand, and said to him, O my master, we have been tardy

in the way; for we desired to enter yesterday; but we feared the intercepters of the way; so we remained four days at our station, until God (whose name be exalted!) dispelled them from us. And the merchants arose and mounted their mules, and proceeded with the caravan; the harems remaining behind with the harem of Ali of Cairo until they mounted with them; and they entered in magnificent procession. The merchants wondered at the mules loaded with chests, and the women of the merchants wondered at the apparel of the wife of the merchant Ali, and at the apparel of her children, saying, Verily the like of this apparel existeth not in the possession of the King of Bagdad or any other person of all the Kings and great men and merchants.

They ceased not to advance in their stately procession, the men with the merchant Ali of Cairo, and the women with his harem, until they entered the house and alighted, and brought the mules with their loads into the midst of the court. Then they put down



Dispersion of the Genii.

the loads, and stowed them in the magazines, and the harems went up with the harem of Ali to the saloon, and they saw it to be like a garden abounding with trees, spread with magnificent furniture. They sat in joy and happiness, and remained sitting until noon, when dinner was brought up to them, consisting of the best of viands and sweetmeats; and they ate, and drank excellent sherbet, and scented themselves after it with rose-water and perfume. Then they took leave of him, and departed to their abodes, men and women. And when the merchants had returned to their dwellings, they sent to him presents according to their conditions. The harems also sent gifts to the harem, until there had been brought to them an abundance of female slaves, and male black slaves, and mamlouks, and of all kinds of things, such as grains, and sugar, and other goods incalculable. And as to the merchant of Bagdad, the owner of the house in which Ali was residing, he remained with him, and quitted him not; and he said to him, Let the slaves and the servants take the mules and other beasts into one of the houses, for the sake of rest. But Ali replied, They will set forth on their journey this night to such a place. And he gave them permission to go out from the city, that when the night should come they might set forth on their journey; and they scarcely believed his giving them permission to do so when they took leave of him and departed to the exterior of the city, and soared through the air to their abodes.

The merchant Ali sat with the owner of the house in which he resided until the expiration of a third of the night, when they separated, and the owner of the house repaired to his abode. Then the merchant Ali went up to his harem, and saluted them, and said to them, What happened unto you after my departure, during this period? So his wife informed him of what they had suffered from hunger and nakedness and fatigue; and he said to her, Praise be to God for safety! And how came you?—O my master, she answered, I was sleeping with my children last night, and suddenly one raised me from the ground, together with my children, and we soared through the air; but no injury befell us; and we ceased not to soar along until we alighted upon the ground in a place like an encampment of Arabs, where we saw loaded mules, and a litter borne by two great mules, surrounded by servants consisting of pages and

men. So I said to them, Who are ye, and what are these loads, and in what place are we? And they answered, We are the servants of the merchant Ali of Cairo, the son of the merchant Hassan the Jeweller, and he hath sent us to take you and to convey you to him in the city of Bagdad. I said to them, Is the distance between us and Bagdad long or short? And they answered me, Short; for between us and it is no more than the space to be traversed during the darkness of night. Then they placed us in the litter, and the morning came not before we were with you, no injury having befallen us.—And who, said Ali, gave you this apparel? She answered, The chief of the caravan opened one of the chests that were upon the mules, took forth from it these garments, and attired me in a suit, and each of thy children in a suit; after which he locked the chest from which he took forth the dresses, and gave me its key, saying to me, Take care of it until thou give it to thy husband:—and here it is, carefully kept in my possession.—Then she produced it to him: and he said to her, Knowest thou the chest? She answered, Yes, I know it. So he arose and descended with her to the magazines, and showed her the chests; and she said to him, This is the chest from which he took forth the dresses. He therefore took the key from her, and put it into the lock, and opened the chest; and he saw in it many dresses, together with the keys of all the other chests: so he took them forth, and proceeded to open the chests, one after another, and to amuse himself with a sight of their contents, consisting of treasured jewels and minerals, the like of which existed not in the possession of any of the Kings.

He then locked the chests, took their keys, and went up with his wife to the saloon, saying to her, This is of the bounty of God, whose name be exalted! And after this, he took her and led her to the marble slab in which was the turning pin, and he turned it, and opened the door of the treasury, and, entering with her, showed her the gold that he had deposited in it; whereupon she said to him, Whence came to thee all this? He answered her, It came to me through the bounty of my Lord. And he related to her what had happened to him from first to last; on hearing which she said to him, O my master, all this is through the blessing attendant upon the prayer of thy father, when he prayed for thee before his death,

Ali of Cairo opening the Chests of Treasure.

and said, I beg God that He cast thee not into affliction without granting thee speedy relief. So praise be to God (whose name be exalted!) for his giving thee relief, and making amends to thee by bestowing on thee more than hath been lost by thee! I conjure thee then by Allah, O my master, that thou return not to thy former ways of associating with those who are objects of suspicion. Be mindful of preserving the fear of God (whose name be exalted!) in private and in public.—She continued to admonish him, and he replied, I accept thine admonition, and beg God (whose name be exalted!) to remove far from us the wicked, and to adapt us to the obedience of Him, and to the compliance with the precepts of his Prophet; may God favour and preserve him!

He lived with his wife and children a most comfortable life, and he took for himself a shop in the market of the merchants, placed in it some of the jewels and precious minerals, and sat in it, attended by his children and his mamlouks, and became the greatest of the merchants in the city of Bagdad. So the King of Bagdad heard of him, and sent a messenger to him, desiring his presence; and when the messenger came to him, he said to him, Answer the summons

of the King; for he desireth thee. And he replied, I hear and obey; and prepared a present for the King. He took four trays of red gold, and filled them with jewels and minerals, such as existed not in the possession of the Kings; and he took the trays and went up with them to the King; and when he went in to him, he kissed the ground before him, and greeted him with a prayer for the continuance of his glory and blessings, addressing him in the best manner he could. The King said to him, O merchant, thou hast cheered our country by thy presence. And he replied, O King of the age, the slave hath brought thee a present, and hopeth that thou wilt in thy favour accept it. Then he placed the four trays before him; and the King uncovered them and examined them, and saw that the contents were jewels such as he possessed not, their value being equal to treasures of wealth. He therefore said to him, Thy present is accepted, O merchant; and if it be the will of God (whose name be exalted!), we will recompense thee with the like of it. And Ali kissed the King's hands, and departed from him.

Then the King summoned his grandees, and said to them, How many of the Kings have demanded my daughter in marriage? They answered him, Many. And he said to them, Hath any one of them presented me with the like of this present? And they all answered, No; for there existeth not in the possession of any of them its like. And the King said, I beg of God (whose name be exalted!) that I may have the happiness of marrying my daughter to this merchant. Then what say ye?—They answered him, The thing should be as thou judgest. And he ordered the eunuchs to carry the four trays with their contents into his palace. He then had an interview with his wife, and put the trays before her; and she uncovered them, and saw in them things like which she possessed not a single piece. So she said to him, From which of the Kings is this? Probably it is from one of the Kings who have demanded my daughter in marriage.—He answered, No: but it is from a merchant of Cairo, who hath come unto us in this city; and when I heard of his coming, I sent to him a messenger to bring him to us that we might become acquainted with him, as we might probably find in his possession some jewels which we might purchase of him to fit out our daughter. He therefore obeyed our command, and brought us these four trays,

which he offered us as a present; and I saw him to be a handsome young man, of dignified appearance, and perfect intelligence, and elegant form, almost like one of the sons of the Kings. And on my seeing him, my heart inclined to him, and my bosom became dilated at beholding him, and I desired to marry my daughter to him. I displayed the present to the great men of my kingdom, and said to them, How many of the Kings have demanded my daughter in marriage? And they answered, Many.—And hath any one of them, said I, brought me the like of that? To which they all answered, No, by Allah, O King of the age; for there existeth not in the possession of any one of them the like of that. And I said to them, I beg of God (whose name be exalted!) that I may have the happiness of marrying him to my daughter. What then say ye?—They answered, The thing should be as thou judgest. Now what sayest thou?—She answered him, The affair is for God to decide, and thee, O King of the age; and what God willeth is that which will be. And he replied, If it be the will of God (whose name be exalted!), we will not marry her but to this young man.

He passed the next night, and when the morning came, he went up to his court, and gave orders to bring the merchant Ali of Cairo, and all the merchants of Bagdad. So they all came; and when they presented themselves before the King, he commanded them to sit. They therefore seated themselves. He then said, Bring the Cadi of the court. And he came before him; and the King said to him, O Cadi, write the contract of my daughter's marriage to the merchant Ali of Cairo. But Ali of Cairo said, Pardon, O our lord the Sultan, It is not fit that a merchant like me be son-in-law of the King.—The King however replied, I have bestowed upon thee that favour, together with the office of Vizier. Then he invested him with the robe of a Vizier immediately; whereupon he seated himself on the chair of the Vizier, and said, O King of the age, thou hast bestowed upon me that favour, and I am honoured by thy beneficence; but hear a word that I would say to thee. He replied, Say, and fear not. And he said, Since thy noble command hath been given to marry thy daughter, it is fit that she be married to my son.—Hast thou a son? asked the King.—Yes, answered Ali. And the King said, Send to him immediately. He replied, I hear and obey;—

Hassan presented to the Sultan.

and he sent one of his mamlouks to his son, and caused him to be brought; and when he came into the presence of the King, he kissed the ground before him, and stood respectfully. And the King. looking at him, saw him to be more lovely than his daughter, and more beautiful than she in stature and justness of form and in elegance and in every charm. He said to him, What is thy name, O my son? And he answered, O our lord the Sultan, my name is Hassan. And his age at that time was fourteen years. Then the King said to the Cadi, write the contract of the marriage of my daughter to Hassan the son of the merchant Ali of Cairo. So he wrote the contract of their marriage, and the affair was finished in the most agreeable manner; after which, every one who was in the court went his way, and the merchants went down behind the Vizier Ali of Cairo until he arrived at his house, instated in the office of Vizier; and they congratulated him on that event, and went their ways.

He then entered the apartment of his wife, who, seeing him clad in the robe of a Vizier, said to him, What is this? He therefore related to her the case from beginning to end, and said to her, The King hath married his daughter to Hassan my son. And she rejoiced at this exceedingly.

Then Ali of Cairo passed the night, and when the morning arrived he went up to the court, and the King met him graciously, and seated him by his side, treating him with especial favour, and said to him, O Vizier, we desire to celebrate the festivity, and to introduce thy son to my daughter. Ali replied, O our lord the Sultan, what thou judgest to be well is well. And the King gave orders to celebrate the festivity. They decorated the city, and continued the festivity thirty days, in joy and happiness; and after the thirty days were ended, Hassan, the son of the Vizier Ali, took the King's daughter as his wife, and was delighted with her beauty and loveliness. The King's wife, too, when she saw her daughter's husband, loved him greatly; and in like manner, she was exceedingly pleased with his mother. Then the King gave orders to build a palace for Hassan the son of the Vizier; and they built for him quickly a magnificent palace, in which he resided; and his mother used to remain with him some days, and then descend to her house. So the King's wife said to her husband, O King of the age, the mother of Hassan cannot reside with her son and leave the Vizier, nor can she reside with the Vizier and leave her son. He replied, Thou hast spoken truth. And he gave orders to build a third palace, by that of Hassan, the son of the Vizier; and they built it in a few days; after which the King commanded to remove the goods of the Vizier to that palace; and they did so; and the Vizier took up his abode in it. The three palaces communicated one with another: so when the King desired to speak with the Vizier, he walked to him in the night, or sent to bring him; and in like manner did Hassan and his mother and his father. They ceased not to live together in an agreeable manner, and to pass a pleasant life for a length of time.

After this, an illness attacked the King, and his malady increased: so he summoned the grandees of his kingdom, and said to them, A violent disease hath attacked me, and perhaps it is that which will occasion my death: I have therefore summoned you to consult you

respecting an affair, and do ye give me the advice that ye judge to be good. They said, Respecting what wouldst thou consult us, O King? And he answered, I have become old, and have fallen sick, and am in fear for my kingdom after me, on account of the enemies; wherefore I desire that ye all agree in the choice of one, that I may inaugurate him as King during my life, and that ye may be at ease. To this they all replied, We all approve of the husband of thy daughter, Hassan, the son of the Vizier Ali; for we have observed his good sense and perfection and intelligence, and he knoweth the rank of the great and the small. The King said to them, And do ye approve of that? They answered, Yes. He said to them, Perhaps ye say that before me through a modest respect for me, and behind my back ye will say otherwise. But they all replied, By Allah our words are the same in public and in secret; they change not; and we approve of him with joyful hearts and dilated bosoms. He therefore said to them, If the affair be so, bring the Cadi of the holy law, and all the chamberlains and lieutenants and chief men of the kingdom, before me to-morrow, and we will finish the affair in the most agreeable manner. And they replied, We hear and obey.

They departed from him, and summoned all the learned men, and the chief persons among the Emirs, and when the morning came, they went up to the court, and sent to the King, begging permission to come in to him; and he gave them permission. So they entered, and saluted him, and said, We have all come before thee. And the King said to them, O Emirs of Bagdad, whom do ye like to be King over you after me, that I may inaugurate him during my life in the presence of you all? They all answered, We have agreed to accept Hassan the son of the Vizier Ali, and husband of thy daughter. And he said, If the case be so, arise ye all, and bring him before me. So they all arose, and entered his palace, and said to him, Come with us to the King.—For what purpose? said he. And they answered him, For an affair advantageous to us and to thee. He therefore arose and proceeded with them until they went in to the King, when Hassan kissed the ground before him; and the King said to him, Sit, O my son. So he sat; and the King said to him, O Hassan, all the Emirs have petitioned in thy favour, and agreed

Cadi and attendant Ulama.

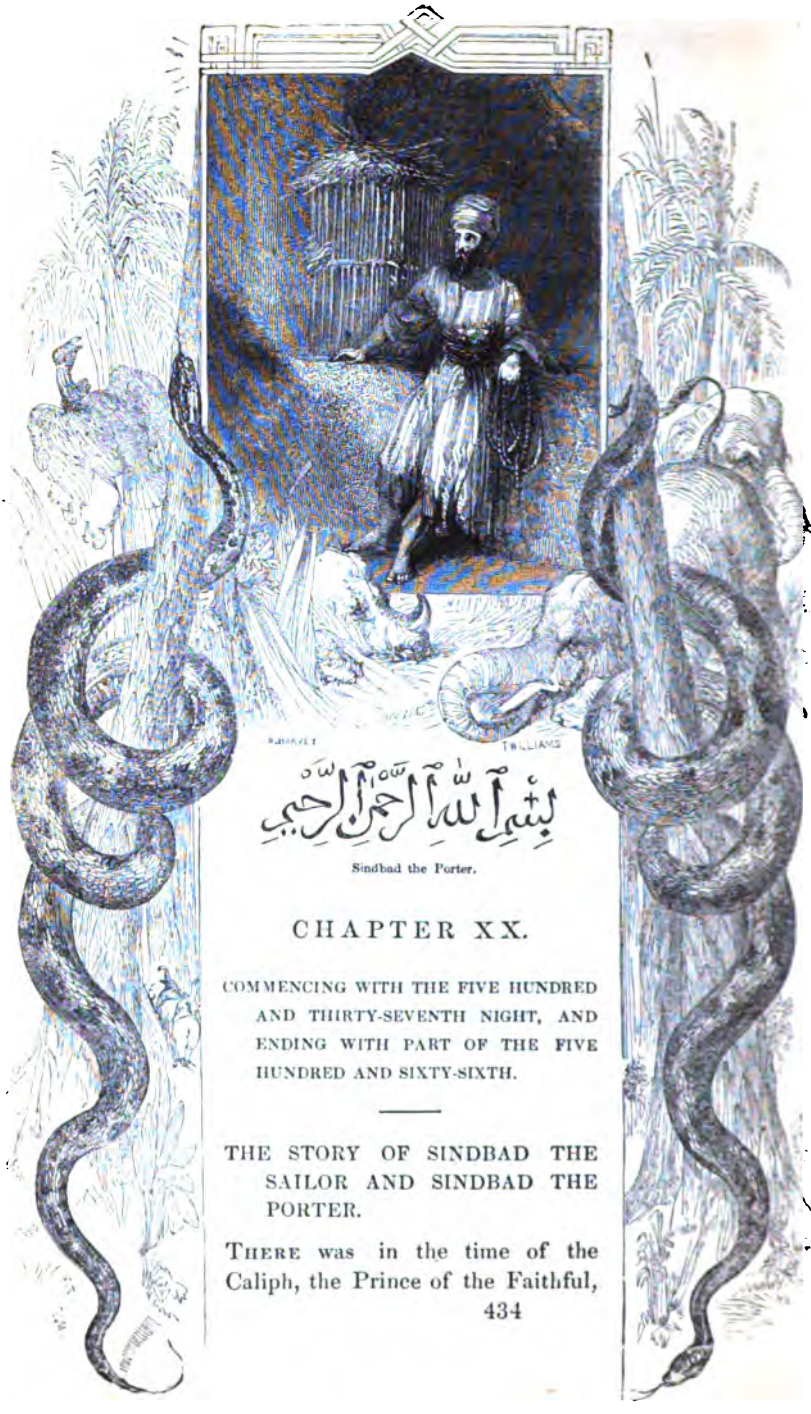
to make thee King over them after me, and I desire to inaugurate thee during my life, in order to conclude the affair. But upon this, Hassan arose, and kissed the ground before the King, and said to him, O our lord the King, verily among the Emirs is he who is older than I, and of higher dignity: therefore release me from that affair. All the Emirs however said, We do not choose but that thou be King over us. He said to them, My father is older than I, and I and my father are the same, and it is not right to advance me above him. But his father replied, I do not approve of aught but that of which my brethren approve, and they have approved of thee, and agreed to have thee: oppose thou not the command of the King, nor the command of thy brethren. And Hassan hung down his head towards the ground, in modest respect for the King, and for

his father. So the King said to them, Do ye approve of him? They answered, We do approve of him. And they all recited, in testimony thereof, seven times, the opening chapter of the Coran. Then the King said, O Cadi, write a legal voucher, testifying of these Emirs, that they have agreed to acknowledge, as Sultan, Hassan, the husband of my daughter, and that he shall be King over them. He therefore wrote the voucher to that effect, and signed it, after they had all inaugurated him as King. The King did so likewise, and ordered him to sit upon the throne of the kingdom. After this, all arose, and kissed the hands of the King Hassan, the son of the Vizier, and paid homage to him; and he exercised authority that day inan admirable manner, and conferred magnificent dresses of honour upon the grandees of the kingdom.

Then the court broke up, and Hassan went in to the father of his wife, and kissed his hands; and he said to him, O Hassan, be mindful to preserve the fear of God in thy conduct towards thy subjects. Hassan replied, Through thy prayer for me, O my father, God's guidance will be given me. He then entered his own palace, and his wife met him, with her mother and their dependants, and they kissed his hands, and said to him, May the day be blessed!—and they congratulated him on the dignity to which he had been raised. Then he arose and went from his palace into that of his father; and they rejoiced exceedingly at the favour which God had granted him in conferring upon him the sovereignty; and his father charged him to preserve the fear of God, and to act with clemency to his subjects. He passed the next night in joy and happiness until the morning; when he performed his divinely ordained prayers, and finished his concluding supplication, and went up to the court. All the troops also went up thither, and the dignitaries; and he judged among the people, commanding to act kindly, and forbidding iniquity, and he invested and displaced, and ceased not to exercise authority until the close of the day; whereupon the court broke up in the most agreeable manner, and the troops dispersed, each person going his way. Then Hassan arose and entered the palace; and he saw that the illness of his wife's father had become heavy upon him: so he said to him, No harm betide thee! And the old King opened his eyes, and

said to him, O Hassan! He replied, At thy service, O my lord. And the old King said to him, Now hath the end of my life drawn near; therefore take care of thy wife and her mother, and preserve the fear of God, and an affectionate obedience to thy parents; stand in awe of the majesty of the Requiting King, and know that God commandeth justice and the doing of good. The King Hassan replied, I hear and obey.—Then the old King remained three days after that, and was admitted to the mercy of God, whose name be exalted! So they prepared his body for burial, and shrouded it, and performed for him recitations of portions and of the whole of the Coran until the end of the forty days;—and the King Hassan, the son of the Vizier, became absolute monarch. His subjects rejoiced in him, and all his days were happy, and his father ceased not to be chief Vizier on his right hand, and he took another Vizier on his left. His affairs were well ordered, and he remained King in Bagdad a long time; he was also blessed with three male children by the daughter of the old King, and they inherited the kingdom after him; and they passed a most comfortable and happy life, until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of Him who is eternal, and in whose power it lieth to annul and to confirm!

The King's Body prepared for burial.



بسم الله الرحمن الرحيم

Sindbad the Porter.

CHAPTER XX.

COMMENCING WITH THE FIVE HUNDRED AND THIRTY-SEVENTH NIGHT, AND ENDING WITH PART OF THE FIVE HUNDRED AND SIXTY-SIXTH.

THE STORY OF SINDBAD THE SAILOR AND SINDBAD THE PORTER.

THERE was in the time of the Caliph, the Prince of the Faithful,

Haroun Alrashid, in the city of Bagdad, a man called Sindbad the Porter. He was a man in poor circumstances, who bore burdens for hire upon his head. And it happened to him that he bore one day a heavy burden, and that day was excessively hot; so he was wearied by the load, and perspired profusely, the heat violently oppressing him. In this state he passed by the door of a merchant, the ground before which was swept and sprinkled, and there the air was temperate; and by the side of the door was a wide bench. The porter therefore put down his burden upon that bench, to rest himself, and to scent the air; and when he had done so, there came forth upon him, from the door, a pleasant, gentle gale, and an exquisite odour, wherewith the porter was delighted. He seated himself upon the edge of the bench, and heard in that place the melodious sound of stringed instruments, with the lute among them, and mirth-exciting voices, and varieties of distinct recitations. He heard also the voices of birds, warbling, and praising God (whose name be exalted!) with diverse tones and with all dialects; consisting of turtle-doves and hezars and blackbirds and nightingales and ring-doves and curlews; whereupon he wondered in his mind, and was moved with great delight. He then advanced to that door, and found within the house a great garden, wherein he beheld pages and slaves and servants and other dependants, and such things as existed not elsewhere save in the abodes of Kings and Sultans; and after that, there blew upon him the odour of delicious, exquisite viands, of all different kinds, and of delicious wine.

Stone-Curlew.

Upon this he raised his eyes towards heaven, and said, Extolled be thy perfection, O Lord! O Creator! O Supplier of the conveniences of life! Thou suppliest whom Thou wilt without reckoning! O Allah, I implore thy forgiveness of all offences, and turn to Thee repenting of all faults! O Lord, there is no animadverting upon Thee with respect to thy judgment and thy power; for Thou art not to be questioned regarding that which Thou dost, and Thou art able to do whatsoever Thou wilt! Extolled be thy perfection! Thou enrichest whom Thou wilt, and whom Thou wilt Thou impoverishest! Thou magnifiest whom Thou wilt, and whom Thou wilt Thou abasest! There is no deity but Thou! How great is thy dignity! and how mighty is thy dominion! and how excellent is thy government! Thou hast bestowed favours upon him whom Thou choosest among thy servants, and the owner of this place is in the utmost affluence, delighting himself with pleasant odours and delicious meats and exquisite beverages of all descriptions. And Thou hast appointed unto thy creatures what Thou wilt, and what Thou hast predestined for them; so that among them one is weary, and another is at ease; and one of them is prosperous, and another is like me, in the extreme of fatigue and abjection!—And he recited thus:—

How many wretched persons are destitute of ease! and how many are in luxury, reposing in the shade!
I find myself afflicted by trouble beyond measure; and strange is my condition, and heavy is my load;
Others are in prosperity, and from wretchedness are free, and never for a single day have borne a load like mine;
Incessantly and amply blessed, throughout the course of life, with happiness and grandeur, as well as drink and meat.
All men whom God hath made are in origin alike; and I resemble this man, and he resembleth me;
But otherwise, between us there is a difference as great as the difference that we find between wine and vinegar.
Yet in saying this, I utter no falsehood against Thee, [O my Lord;] for Thou art wise, and with justice Thou hast judged.

And when Sindbad the Porter had finished the recitation of his verses, he desired to take up his burden and depart. But lo, there came forth to him from that door a young page, handsome in

countenance, comely in stature, magnificent in apparel; and he laid hold upon the porter's hand, saying to him, Enter: answer the summons of my master; for he calleth for thee. And the porter would have refused to enter with the page; but he could not. He therefore deposited his burden with the door-keeper in the entrance-passage, and, entering the house with the page, he found it to be a handsome mansion, presenting an appearance of joy and majesty. And he looked towards a grand chamber, in which he beheld noblemen and great lords; and in it were all kinds of flowers, and all kinds of sweet scents, and varieties of dried and fresh fruits, together with abundance of various kinds of exquisite viands, and beverage prepared from the fruit of the choicest grape-vines. In it were also instruments of music and mirth, and varieties of beautiful slave-girls, all ranged in proper order. And at the upper end of that chamber was a great and venerable man, in the sides of whose beard grey hairs had begun to appear. He was of handsome form, comely in countenance, with an aspect of gravity and dignity and majesty and stateliness. So, upon this, Sindbad the Porter was confounded, and he said within himself, By Allah, this place is a portion of Paradise, or it is the palace of a King or Sultan! Then, putting himself in a respectful posture, he saluted the assembly, prayed for them, and kissed the ground before them; after which he stood, hanging down his head in humility. But the master of the house gave him permission to seat himself. He therefore sat. And the master of the house had caused him to draw near unto him, and now began to cheer him with conversation, and to welcome him; and he put before him some of the various excellent, delicious, exquisite viands. So Sindbad the Porter advanced, and, having said, In the name of God, the Compassionate, the Merciful,—ate until he was satisfied and satiated, when he said, Praise be to God in every case! —and washed his hands, and thanked them for this.

The master of the house then said, Thou art welcome, and thy day is blessed. What is thy name, and what trade dost thou follow? —O my master, he answered, my name is Sindbad the Porter, and I bear upon my head men's merchandise for hire. And at this, the master of the house smiled, and he said to him, Know, O porter, that thy name is like mine; for I am Sindbad the Sailor: but, O

porter, I desire that thou let me hear the verses that thou wast reciting when thou wast at the door. The porter therefore was ashamed, and said to him, I conjure thee by Allah that thou be not angry with me; for fatigue and trouble, and paucity of what the hand possesseth, teach a man ill manners, and impertinence. His host, however, replied, Be not ashamed; for thou hast become my brother: recite then the verses, since they pleased me when I heard them from thee as thou recitedst them at the door. So upon this the porter recited to him those verses, and they pleased him, and he was moved with delight on hearing them. He then said to him, O porter, know that my story is wonderful, and I will inform thee of all that happened to me and befell me before I attained this prosperity and sat in this place wherein thou seest me. For I attained not this prosperity and this place save after severe fatigue and great trouble and many terrors. How often have I endured fatigue and toil in my early years! I have performed seven voyages, and connected with each voyage is a wonderful tale, that would confound the mind. All that which I endured happened by fate and destiny, and from that which is written there is no escape nor flight.

THE FIRST VOYAGE OF SINDBAD THE SAILOR.

Know, O masters, O noble persons, that I had a father, a merchant, who was one of the first in rank among the people and the merchants, and who possessed abundant wealth and ample fortune. He died when I was a young child, leaving to me wealth and buildings and fields; and when I grew up, I put my hand upon the whole of the property, ate well and drank well, associated with the young men, wore handsome apparel, and passed my life with my friends and companions, feeling confident that this course would continue and profit me; and I ceased not to live in this manner for a length of time. I then returned to my reason, and recovered from my heed-

lessness, and found that my wealth had passed away, and my condition had changed, and all [the money] that I had possessed had gone. I recovered not to see my situation but in a state of fear and confusion of mind, and remembered a tale that I had heard before, the tale of our lord Solomon the son of David (on both of whom be peace!), respecting his saying, Three things are better than three: the day of death is better than the day of birth; and a living dog is better than a dead lion; and the grave is better than the palace. Then I arose, and collected what I had, of effects and apparel, and sold them; after which I sold my buildings and all that my hand possessed, and amassed three thousand pieces of silver; and it occurred to my mind to travel to the countries of other people; and I remembered one of the sayings of the poets, which was this:—

> In proportion to one's labour, eminences are gained; and he who seeketh eminence passeth sleepless nights.
> He diveth in the sea who seeketh for pearls, and succeedeth in acquiring lordship and good fortune.
> Whoso seeketh eminence without labouring for it, loseth his life in the search of vanity.

Upon this, I resolved, and arose and bought for myself goods and commodities and merchandise, with such other things as were required for travel, and my mind had consented to my performing a sea-voyage. So I embarked in a ship, and it descended to the city of Balsora, with a company of merchants, and we traversed the sea for many days and nights. We had passed by island after island, and from sea to sea, and from land to land; and in every place by which we passed we sold and bought, and exchanged merchandise. We continued our voyage until we arrived at an island like one of the gardens of Paradise, and at that island the master of the ship brought her to anchor with us. He cast the anchor, and put forth the landing-plank, and all who were in the ship landed upon that island. They had prepared for themselves fire-pots, and they lighted the fires in them; and their occupations were various: some cooked; others washed; and others amused themselves. I was among those who were amusing themselves upon the shores of the island, and the passengers were assembled to eat and drink and play and sport. But while we were thus engaged, lo, the

master of the ship, standing upon its side, called out with his loudest voice, O ye passengers, whom may God preserve! come up quickly into the ship, hasten to embark, and leave your merchandise, and flee with your lives, and save yourselves from destruction; for this apparent island, upon which ye are, is not really an island, but it is a great fish that hath become stationary in the midst of the sea, and the sand hath accumulated upon it, so that it hath become like an island, and trees have grown upon it since times of old; and when ye lighted upon it the fire, it felt the heat, and put itself in motion, and now it will descend with you into the sea, and ye will all be drowned: then seek for yourselves escape before destruction, and leave the merchandise!—The passengers, therefore, hearing the words of the master of the ship, hastened to go up into the vessel, leaving the merchandise, and their other goods, and their copper cooking-pots, and their fire-pots; and some reached the ship, and others reached it not. The island had moved, and descended to the bottom of the sea, with all that were upon it, and the roaring sea, agitated with waves, closed over it.

I was among the number of those who remained behind upon the island; so I sank in the sea with the rest who sank. But God (whose name be exalted!) delivered me and saved me from drowning, and supplied me with a great wooden bowl, of the bowls in which the passengers had been washing, and I laid hold upon it and got into it, induced by the sweetness of life, and beat the water with my feet as with oars, while the waves sported with me, tossing me to the right and left. The master of the vessel had caused her sails

Sindbad the Sailor in the Bowl.

to be spread, and pursued his voyage with those who had embarked, not regarding such as had been submerged; and I ceased not to look at that vessel until it was concealed from my eye. I made sure of destruction, and night came upon me while I was in this state; but I remained so a day and a night, and the wind and the waves aided me until the bowl came to a stoppage with me under a high island, whereon were trees overhanging the sea. So I laid hold upon a branch of a lofty tree, and clung to it, after I had been at the point of destruction; and I kept hold upon it until I landed on the island, when I found my legs benumbed, and saw marks of the nibbling of fish upon their hams, of which I had been insensible by reason of the violence of the anguish and fatigue that I was suffering.

I threw myself upon the island like one dead, and was unconscious of my existence, and drowned in my stupefaction; and I ceased not to remain in this condition until the next day. The sun having then risen upon me, I awoke upon the island, and found that my feet were swollen, and that I had become reduced to the state in which I then was. Awhile I dragged myself along in a sitting posture, and then I crawled upon my knees. And there were in the island fruits in abundance, and springs of sweet water. I therefore ate of those fruits; and I ceased not to continue in this state for many days and nights. My spirit had then revived, my soul had returned to me, and my power of motion was renewed; and I began to meditate, and to walk along the shore of the island, amusing myself among the trees with the sight of the things that God (whose name be exalted!) had created; and I had made for myself a staff from those trees, to lean upon it. Thus I remained until I walked, one day, upon the shore of the island, and there appeared unto me an indistinct object in the distance. I imagined that it was a wild beast, or one of the beasts of the sea; and I walked towards it, ceasing not to gaze at it; and lo, it was a mare, of superb appearance, picketed in a part of the island by the sea-shore. I approached her; but she cried out against me with a great cry, and I trembled with fear of her, and was about to return, when behold, a man came forth from beneath the earth, and he called to me and pursued me, saying to me, Who art thou, and whence hast thou come, and what is the cause of thine arrival in this place? So I answered him, O

Sea-horse.

my master, know that I am a stranger, and I was in a ship, and was submerged in the sea with certain others of the passengers; but God supplied me with a wooden bowl, and I got into it, and it bore me along until the waves cast me upon this island. And when he heard my words, he laid hold of my hand, and said to me, Come with me. I therefore went with him, and he descended with me into a grotto beneath the earth, and conducted me into a large subterranean chamber, and, having seated me at the upper end of that chamber, brought me some food. I was hungry; so I ate until I was satiated and contented, and my soul became at ease. Then he asked me respecting my case, and what had happened to me; wherefore I acquainted him with my whole affair from beginning to end; and he wondered at my story.

And when I had finished my tale, I said, I conjure thee by Allah, O my master, that thou be not displeased with me: I have acquainted thee with the truth of my case and of what hath happened to me, and I desire of thee that thou inform me who thou art, and what is the cause of thy dwelling in this chamber that is beneath the earth, and what is the reason of thy picketing this mare by the sea-side. So he replied, Know that we are a party dispersed in this island, upon its shores, and we are the grooms of the King Mihrage,* having under our care all his horses; and every month, when moonlight commenceth, we bring the swift mares, and picket them in this island, every mare that has not foaled, and conceal ourselves in this chamber beneath the earth, that they may attract the sea-horses. This is the time of the coming forth of the sea-horse; and afterwards, if it be the will of God (whose name be exalted!), I will take thee with me to the King Mihrage, and divert thee with the sight of our country. Know, moreover, that if thou hadst not met with us, thou hadst not seen any one in this place, and wouldst have died in misery, none knowing of thee. But I will be the means of the preservation of thy life, and of thy return to thy country. —I therefore prayed for him, and thanked him for his kindness and beneficence; and while we were thus talking, the horse came forth from the sea, as he had said. And shortly after, his companions came, each leading a mare; and, seeing me with him, they inquired of me my story, and I told them what I had related to him. They then drew near to me, and spread the table, and ate, and invited me: so I ate with them; after which, they arose and mounted the horses, taking me with them, having mounted me on a mare.

We commenced our journey, and proceeded without ceasing until we arrived at the city of the King Mihrage, and they went in to him and acquainted him with my story. He therefore desired my presence, and they took me in to him, and stationed me before him; whereupon I saluted him, and he returned my salutation, and welcomed me, greeting me in an honourable manner, and inquired of me respecting my case. So I informed him of all that had hap-

* This word is obviously the Sanscrit maharaja, "Great King," pronounced mahraj in the colloquial dialects of India.

pened to me, and of all that I had seen, from beginning to end; and he wondered at that which had befallen me and happened to me, and said to me, O my son, by Allah thou hast experienced an extraordinary preservation, and had it not been for the predestined length of thy life, thou hadst not escaped from these difficulties; but praise be to God for thy safety! Then he treated me with beneficence and honour, caused me to draw near to him, and began to cheer me with conversation and courtesy; and he made me his superintendent of the sea-port, and registrar of every vessel that came to the coast. I stood in his presence to transact his affairs, and he favoured me and benefited me in every respect; he invested me with a handsome and costly dress, and I became a person high in credit with him in intercessions, and in accomplishing the affairs of the people. I ceased not to remain in his service for a long time; and whenever I went to the shore of the sea, I used to inquire of the merchants and travellers and sailors respecting the direction of the city of Bagdad, that perchance some one might inform me of it, and I might go with him thither and return to my country; but none knew it, or knew any one who went to it. At this I was perplexed, and I was weary of the length of my absence from home; and in this state I continued for a length of time, until I went in one day to the King Mihrage, and found with him a party of Indians. I saluted them, and they returned my salutation, and welcomed me, and asked me respecting my country; after which, I questioned them as to their country, and they told me that they consisted of various races. Among them are the Shakiriah,* who are the most noble of their races, who oppress no one, nor offer violence to any. And among them are a class called the Brahmans, a people who never drink wine; but they are persons of pleasure and joy and sport and merriment, and possessed of camels and horses and cattle. They informed me also that the Indians are divided into seventy-two classes; and I wondered at this extremely. And I saw, in the dominions of the King Mihrage, an island, among others, which is called Kasil, in which is heard the beating of tambourines and drums throughout the night, and the islanders and travellers in-

* The Kshatrias, or warrior caste of Indians.

formed us that Dagial* is in it. I saw too, in the sea in which is that island, a fish two hundred cubits long, and the fisherman fear it; wherefore they knock some pieces of wood, and it fleeth from them: and I saw a fish whose face was like that of the owl. I likewise saw during that voyage many wonderful and strange things, such that if I related them to you, the description would be too long.

I continued to amuse myself with the sight of those islands and the things that they contained, until I stood one day upon the shore of the sea, with a staff in my hand, as was my custom, and lo, a great vessel approached, wherein were many merchants; and when it arrived at the harbour of the city, and its place of anchoring, the master furled its sails, brought it to an anchor by the shore, and put forth the landing-plank; and the sailors brought out everything that was in that vessel to the shore. They were slow in taking forth the goods, while I stood writing their account, and I said to the master of the ship, Doth aught remain in thy vessel? He answered, Yes, O my master; I have some goods in the hold of the ship; but their owner was drowned in the sea at one of the islands during our voyage hither, and his goods are in our charge; so we desire to sell them, and to take a note of their price, in order to convey it to his family in the city of Bagdad, the Abode of Peace. I therefore said to the master, What was the name of that man, the owner of the goods? He answered, His name was Sindbad the Sailor, and he was drowned on his voyage with us in the sea. And when I heard his words, I looked at him with a scrutinizing eye, and recognized him; and I cried out at him with a great cry, and said, O master, know that I am the owner of the goods which thou hast mentioned, and I am Sindbad the Sailor, who descended upon the island from the ship, with the other merchants who descended; and when the fish that we were upon moved, and thou calledst out to us, some got up into the vessel, and the rest sank, and I was among those who sank. But God (whose name be exalted!) preserved me and saved me from drowning by means of a large wooden bowl, of those in which the passengers were washing,

* A fabulous being who is to come in the last days, and lay waste the earth.

Sindbad the Sailor recognised by the Captain

and I got into it, and began to beat the water with my feet, and the wind and the waves aided me until I arrived at this island, when I landed on it, and God (whose name be exalted!) assisted me, and I met the grooms of the King Mihrage, who took me with them and brought me to this city. They then led me in to the King Mihrage, and I acquainted him with my story; whereupon he bestowed benefits upon me, and appointed me clerk of the harbour of this city, and I obtained profit in his service, and favour with him. Therefore these goods that thou hast are my goods and my portion.

But the master said, There is no strength nor power but in God, the High, the Great! There is no longer faith nor conscience in any one!—Wherefore, O master, said I, when thou hast heard me tell thee my story? He answered, Because thou heardest me say that I had goods whose owner was drowned: therefore thou desirest to take them without price; and this is unlawful to thee; for we saw him when he sank, and there were with him many of the passengers, not one of whom escaped. How then dost thou pretend that thou art the owner of the goods?—So I said to him, O master, hear my story, and understand my words, and my veracity will become manifest to thee; for falsehood is a characteristic of the hypocrites.

Then I related to him all that I had done from the time that I went forth with him from the city of Bagdad until we arrived at that island upon which we were submerged in the sea, and I mentioned to him some circumstances that had occurred between me and him. Upon this, therefore, the master and the merchants were convinced of my veracity, and recognized me; and they congratulated me on my safety, all of them saying, By Allah, we believed not that thou hadst escaped drowning; but God hath granted thee a new life. Then they gave me the goods, and I found my name written upon them, and nought of them was missing. So I opened them, and took forth from them something precious and costly; the sailors of the ship carried it with me, and I went up with it to the King to offer it as a present, and informed him that this ship was the one in which I was a passenger. I told him also that my goods had arrived all entire, and that this present was a part of them. And the King wondered at this affair extremely; my veracity in all that I had said became manifest to him, and he loved me greatly, and treated me with exceeding honour, giving me a large present in return for mine.

Then I sold my bales, as well as the other goods that I had, and gained upon them abundantly; and I purchased other goods and merchandise and commodities of that city. And when the merchants of the ship desired to set forth on their voyage, I stowed all that I had in the vessel, and, going in to the King, thanked him for his beneficence and kindness; after which I begged him to grant me permission to depart on my voyage to my country and my family. So he bade me farewell, and gave me an abundance of things at my departure, of the commodities of that city; and when I had taken leave of him, I embarked in the ship, and we set sail by the permission of God, whose name be exalted! Fortune served us, and destiny aided us, and we ceased not to prosecute our voyage night and day until we arrived in safety at the city of Balsora. There we landed, and remained a short time; and I rejoiced at my safety, and my return to my country: and after that, I repaired to the city of Bagdad, the Abode of Peace, with abundance of bales and goods and merchandise of great value. Then I went to my quarter, and entered my house, and all my family and companions came to me.

I procured for myself servants and other dependants, and mamlouks and concubines and male black slaves, so that I had a large establishment; and I purchased houses and other immoveable possessions, more than I had at first. I enjoyed the society of my companions and friends, exceeding my former habits, and forgot all that I had suffered from fatigue, and absence from my native country, and difficulty, and the terrors of travel. I occupied myself with delights and pleasures; and delicious meats and exquisite drinks, and continued in this state. Such were the events of the first of my voyages; and to morrow, If it be the will of God (whose name be exalted!), I will relate to you the tale of the second of the seven voyages.

Sindbad the Sailor then made Sindbad the Porter to sup with him; after which he gave orders to present him with a hundred pieces of gold, and said to him, Thou hast cheered us by thy company this day. So the Porter thanked him, and took from him what he had given him, and went his way, meditating upon the events that befell and happened to mankind, and wondering extremely. He slept that night in his abode; and when the morning came, he repaired to the house of Sindbad the Sailor, and went in to him; and he welcomed him, and treated him with honour, seating him by him. And after the rest of his companions had come, the food and drink were set before them, and the time was pleasant to them, and they were merry. Then Sindbad the Sailor began his narrative thus:—

THE SECOND VOYAGE OF SINDBAD THE SAILOR.

KNOW, O my brothers, that I was enjoying a most comfortable life, and the most pure happiness, as ye were told yesterday, until it occurred to my mind, one day, to travel again to the lands of other people, and I felt a longing for the occupation of traffick, and the pleasure of seeing the countries and islands of the world, and gaining my subsistence. I resolved upon that affair, and, having taken forth from my money a large sum, I purchased with it goods and merchandise suitable for travel, and packed them up. Then I went to the bank of the river, and found a handsome, new

vessel, with sails of comely canvass, and it had a numerous crew, and was superfluously equipped. So I embarked my bales in it, as did also a party of merchants besides, and we set sail that day. The voyage was pleasant to us, and we ceased not to pass from sea to sea, and from island to island; and at every place where we cast anchor, we met the merchants and the grandees, and the sellers and buyers, and we sold and bought, and exchanged goods. Thus we continued to do until destiny conveyed us to a beautiful island, abounding with trees bearing ripe fruits, where flowers diffused their fragrance, with birds warbling, and pure rivers; but there was not in it an inhabitant, nor a blower of a fire. The master anchored our vessel at that island, and the merchants with the other passengers landed there, to amuse themselves with the sight of its trees, and to extol the perfection of God, the One, the Omnipotent, and to wonder at the power of the Almighty King. I also landed upon the island with the rest, and sat by a spring of pure water among the trees. I had with me some food, and I sat in that place eating what God (whose name be exalted!) had allotted me. The zephyr was sweet to us in that place, and the time was pleasant to me; so slumber overcame me, and I reposed there, and became immersed in sleep, enjoying that sweet zephyr, and the fragrant gales. I then arose, and found not in the place a human being nor a Genie. The vessel had gone with the passengers, and not one of them remembered me, neither any of the merchants nor any of the sailors; so they left me in the island.

I looked about it to the right and left, and found not in it any one save myself. I was therefore affected with violent vexation, not to be exceeded, and my gall-bladder almost burst by reason of the severity of my grief and mourning and fatigue. I had not with me aught of worldly goods, neither food nor drink, and I had become desolate, weary in my soul, and despairing of life: and I said, Not every time doth the jar escape unbroken; and if I escaped the first time, and found him who took me with him from the shore of the island to the inhabited part, this time far, far from me is the prospect of my finding him who will convey me to inhabited lands! Then I began to weep and wail for myself until vexation overpowered me; and I blamed myself for that which I had done,

and for my having undertaken this voyage and fatigue after I had been reposing at ease in my abode and my country, in ample happiness, and enjoying good food and good drink and good apparel, and had not been in want of anything, either of money or goods or merchandise. I repented of my having gone forth from the city of Bagdad, and set out on a voyage over the sea, after the fatigue that I had suffered during my first voyage, and I felt at the point of destruction, and said, Verily to God we belong, and verily unto Him we return! And I was in the predicament of the mad. After that, I arose and stood up, and walked about the island to the right and left, unable to sit in one place. Then I climbed up a lofty tree; and began to look from it to the right and left; but saw nought save sky and water, and trees and birds, and islands and sands. Looking however with a scrutinizing eye, there appeared to me on the island a white object, indistinctly seen in the distance, of enormous size: so I descended from the tree, and went towards it, and proceeded in that direction without stopping until I arrived at it; and lo, it was a large white dome, of great height and large circumference. I drew near to it, and walked round it; but found no door to it; and I found that I had not strength nor activity to climb it, on account of its exceeding smoothness. I made a mark at the place where I stood, and went round the dome measuring its circumference; and lo, it was fifty full paces; and I meditated upon some means of gaining an entrance into it.

Roc's Egg.

The Roc.

The close of the day, and the setting of the sun, had now drawn near; and behold, the sun was hidden, and the sky became dark, and the sun was veiled from me. I therefore imagined that a cloud had come over it; but this was in the season of summer: so I wondered; and I raised my head, and, contemplating that object attentively, I saw that it was a bird, of enormous size, bulky body, and wide wings, flying in the air; and this it was that concealed the body of the sun, and veiled it from view upon the island. At this my wonder increased, and I remembered a story which travellers and voyagers had told me long before, that there is, in certain of the islands, a bird of enormous size, called the roc, that feedeth its young ones with elephants. I was convinced, therefore, that the dome which I had seen was one of the eggs of the roc. I wondered at the works of God (whose name be exalted!); and while I was in this state, lo, that bird alighted upon the dome, and brooded over it with its wings, stretching out its legs behind upon the ground; and

it slept over it.—Extolled be the perfection of Him who sleepeth not!—Thereupon I arose, and unwound my turban from my head, and folded it and twisted it so that it became like a rope; and I girded myself with it, binding it tightly round my waist, and tied myself by it to one of the feet of that bird, and made the knot fast, saying within myself, Perhaps this bird will convey me to a land of cities and inhabitants, and that will be better than my remaining in this island. I passed the night sleepless, fearing that, if I slept, the bird would fly away with me when I was not aware; and when the dawn came, and morn appeared, the bird rose from its egg, and uttered a great cry, and drew me up into the sky. It ascended and soared up so high that I imagined it had reached the highest region of the sky; and after that, it descended with me gradually until it alighted with me upon the earth, and rested upon a lofty spot. So when I reached the earth, I hastily untied the bond from its foot, fearing it, though it knew not of me nor was sensible of me; and after I had loosed my turban from it, and disengaged it from its foot, shaking as I did so, I walked away. Then it took something from the face of the earth in its talons, and soared to the upper region of the sky; and I looked attentively at that thing, and lo, it was a serpent, of enormous size, of great body, which it had taken and carried off towards the sea; and I wondered at that event.

After this, I walked about that place, and found myself upon an eminence, beneath which was a large, wide, deep valley; and by its side, a great mountain, very high; no one could see its summit by reason of its excessive height, and no one had power to ascend it. I therefore blamed myself for that which I had done, and said, Would that I had remained in the island; since it is better than this desert place; for in the island are found, among various fruits, what I might have eaten, and I might have drunk of its rivers; but in this place are neither trees nor fruits nor rivers; and there is no strength nor power but in God, the High, the Great! Verily every time that I escape from a calamity, I fall into another that is greater and more severe!—Then I arose, and emboldened myself, and walked in that valley; and I beheld its ground to be composed of diamonds, with which they perforate minerals and jewels, and with which also they perforate porcelain and the onyx; and it is a stone

The Roc carrying off the Serpent.

so hard that neither iron nor rock have any effect upon it, nor can any one cut off aught from it, or break it, unless by means of the lead-stone. All that valley was likewise occupied by serpents and venomous snakes, every one of them like a palm-tree; and by reason of its enormous size, if an elephant came to it, it would swallow it. Those serpents appeared in the night, and hid themselves in the day, fearing lest the roc and the vulture should carry them off, and after that tear them in pieces; and the cause of that I know not. I remained in that valley, repenting of what I had done, and said within myself, By Allah, I have hastened my own destruction! The day departed from me, and I began to walk along that valley, looking for a place in which to pass the night, fearing those serpents,

and forgetting my food and drink and subsistence, occupied only by care for my life. And there appeared to me a cave near by; so I walked thither, and I found its entrance narrow. I therefore entered it, and, seeing a large stone by its mouth, I pushed it, and stopped with it the mouth of the cave while I was within it; and I said within myself, I am safe now that I have entered this place; and when daylight shineth upon me, I will go forth, and see what destiny will do. Then I looked within the cave, and beheld a huge serpent sleeping at the upper end of it over its eggs. At this my flesh quaked, and I raised my head, and committed my case to fate and destiny; and I passed all the night sleepless, until the dawn arose and shone, when I removed the stone with which I had closed the entrance of the cave, and went forth from it, like one intoxicated, giddy from excessive sleeplessness and hunger and fear.

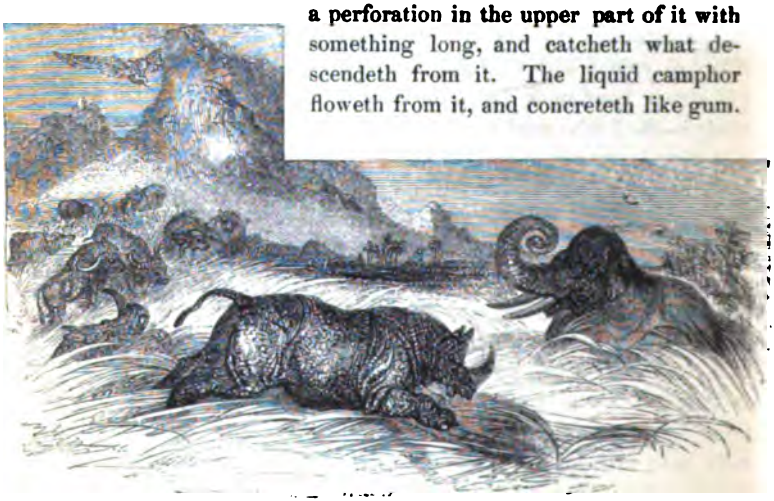
I then walked along the valley; and while I was thus occupied, lo, a great slaughtered animal fell before me, and I found no one. So I wondered thereat extremely; and I remembered a story that I had heard long before from certain of the merchants and travellers and persons in the habit of journeying about,—that in the mountains of the diamonds are experienced great terrors, and that no one can gain access to the diamonds, but that the merchants who import them know a stratagem by means of which to obtain them; that they take a sheep, and slaughter it, and skin it, and cut up its flesh, which they throw down from the mountain to the bottom of the valley: so descending fresh and moist, some of these stones stick to it. Then the merchants leave it until midday, and birds of the large kind of vulture and the aquiline vulture descend to that meat, and, taking it in their talons, fly up to the top of the mountain; whereupon the merchants come to them, and cry out at them, and they fly away from the meat. The merchants then advance to that meat, and take from it the stones sticking to it; after which they leave the meat for the birds and the wild beasts, and carry the stones to their countries. And no one can procure the diamonds but by means of this stratagem. Therefore when I beheld that slaughtered animal, and remembered this story, I arose and went to the slaughtered beast. I then selected a great number of these stones, and put them into my pocket, and within my clothes; and I

proceeded to select, and to put into my pockets and my girdle and my turban and within my clothes. And while I was doing thus, lo, another great slaughtered animal. So I bound myself to it with my turban, and, laying myself down on my back, placed it upon my bosom, and grasped it firmly. Thus it was raised high above the ground; and behold, a vulture descended upon it, seized it with its talons, and flew up with it into the air, with me attached to it; and it ceased not to soar up until it had ascended with it to the summit of the mountain, when it alighted with it, and was about to tear off some of it. And thereupon a great and loud cry arose from behind that vulture, and something made a clattering with a piece of wood upon the mountain; whereat the vulture flew away in fear, and soared into the sky.

I therefore disengaged myself from the slaughtered animal, with the blood of which my clothes were polluted; and I stood by its side. And lo, the merchant who had cried out at the vulture advanced to the slaughtered animal, and saw me standing there. He spoke to me not; for he was frightened at me, and terrified; but he came to the slaughtered beast, and turned it over; and, not finding anything upon it, he uttered a loud cry, and said, Oh, my disappointment! There is no strength nor power but in God! We seek refuge with God from Satan the accursed!—He repented, and struck hand upon hand, and said, Oh, my grief! What is this affair?—So I advanced to him, and he said to me, Who art thou, and what is the reason of thy coming to this place? I answered him, Fear not, nor be alarmed; for I am a human being, of the best of mankind; and I was a merchant, and my tale is prodigious, and my story extraordinary, and the cause of my coming to this mountain and this valley is wondrous to relate. Fear not; for thou shalt receive of me what will rejoice thee: I have with me abundance of diamonds, of which I will give thee as much as will suffice thee, and every piece that I have is better than all that would come to thee by other means: therefore be not timorous nor afraid.—And upon this the man thanked me, and prayed for me, and conversed with me; and lo, the other merchants heard me talking with their companion; so they came to me. Each merchant had thrown down a slaughtered animal; and when they came to us, they saluted me,

and congratulated me on my safety, and took me with them; and I acquainted them with my whole story, relating to them what I had suffered on my voyage, and telling them the cause of my arrival in this valley. Then I gave to the owner of the slaughtered animal to which I had attached myself an abundance of what I had brought with me; and he was delighted with me, and prayed for me, and thanked me for that; and the other merchants said to me, By Allah, a new life hath been decreed thee; for no one ever arrived at this place before thee and escaped from it; but praise be to God for thy safety!—They passed the next night in a pleasant and safe place, and I passed the night with them, full of the utmost joy at my safety and my escape from the valley of serpents, and my arrival in an inhabited country.

And when day came, we arose and journeyed over that great mountain, beholding in that valley numerous serpents; and we continued to advance until we arrived at a garden in a great and beautiful island, wherein were camphor-trees, under each of which trees a hundred men might shade themselves. When any one desireth to obtain some camphor from one of these trees, he maketh a perforation in the upper part of it with something long, and catcheth what descendeth from it. The liquid camphor floweth from it, and concreteth like gum.



Rhinoceros and Elephant, &c.

It is the juice of that tree; and after this operation, the tree drieth, and becometh fire-wood. In that island too is a kind of wild beast called the rhinoceros, which pastureth there like oxen and buffaloes in our country; but the bulk of that wild beast is greater than the bulk of the camel, and it eateth the tender leaves of trees. It is a huge beast, with a single horn, thick, in the middle of its head, a cubit in length, wherein is the figure of a man. And in that island are some animals of the ox-kind. Moreover, the sailors and travellers and persons in the habit of journeying about in the mountains and the lands have told us, that this wild beast which is named the rhinoceros lifteth the great elephant upon its horn, and pastureth with it upon the island and the shores, without being sensible of it; and the elephant dieth upon its horn; and its fat, melting by the heat of the sun, and flowing upon its head, entereth its eyes, so that it becometh blind. Then it lieth down upon the shore, and the roc cometh to it, and carrieth it off [with the elephant] in its talons to its young ones, and feedeth them with it and with that which is upon its horn [namely the elephant]. I saw also in that island abundance of the buffalo-kind, the like of which existeth not among us.

The valley before mentioned containeth a great quantity of diamonds such as I carried off and hid in my pockets. For these the people gave me in exchange goods and commodities belonging to them; and they conveyed them for me, giving me likewise pieces of silver and pieces of gold; and I ceased not to proceed with them, amusing myself with the sight of different countries, and of what God hath created, from valley to valley and from city to city, we, in our way, selling and buying, until we arrived at the city of Balsora. We remained there a few days, and then I came to the city of Bagdad, the Abode of Peace, and came to my quarter, and entered my house, bringing with me a great quantity of diamonds, and money and commodities and goods in abundance. I met my family and relations, bestowed alms and gifts, made presents to all my family and companions, and began to eat well and drink well and wear handsome apparel. I associated with friends and companions, forgot all that I had suffered, and ceased not to enjoy a pleasant life and joyful heart and dilated bosom, with sport and merriment.

Every one who heard of my arrival came to me, and inquired of me respecting my voyage, and the states of the different countries: so I informed him, relating to him what I had experienced and suffered; and he wondered at the severity of my sufferings, and congratulated me on my safety.—This is the end of the account of the events that befell me and happened to me during the second voyage; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the events of the third voyage.

And when Sindbad the Sailor had finished his story to Sindbad the Porter, the company wondered at it. They supped with him; and he gave orders to present to Sindbad the Porter a hundred pieces of gold; and the latter took them, and went his way, wondering at the things that Sindbad the Sailor had suffered. He thanked him, and prayed for him in his house; and when the morning came, and diffused its light and shone, Sindbad the Porter arose, performed the morning-prayers, and repaired to the house of Sindbad the Sailor, as he had commanded him. He went in to him and wished him good morning, and Sindbad the Sailor welcomed him; and he sat with him until the rest of his companions and party had come; and after they had eaten and drunk and enjoyed themselves, and were merry and happy, Sindbad the Sailor began thus:—

Saisors.

The Ship attacked by Apes.

THE THIRD VOYAGE OF SINDBAD THE SAILOR.

KNOW, O my brothers (and hear from me the story of the third voyage; for it is more wonderful than the preceding stories, hitherto related—and God is all-knowing with respect to the things which He hideth, and omniscient), that, in the times past, when I returned from the second voyage, and was in a state of the utmost joy and happiness, rejoicing in my safety, having gained great wealth, as I related to you yesterday, God having compensated me for all that I had lost, I resided in the city of Bagdad for a length of time in

the most perfect prosperity and delight, and joy and happiness. Then my soul became desirous of travel and diversion, and I longed for commerce and gain and profits; the soul being prone to evil. So I meditated, and bought an abundance of goods suited for a sea-voyage, and packed them up, and departed with them from the city of Bagdad to the city of Balsora. There, coming to the bank of the river, I beheld a great vessel, in which were many merchants and other passengers, people of worth, and comely and good persons, people of religion and kindness and probity. I therefore embarked with them in that vessel, and we departed in reliance on the blessing of God (whose name be exalted!), and his aid and favour, rejoicing in expectation of good fortune and safety. We ceased not to proceed from sea to sea, and from island to island, and from city to city; at every place by which we passed, diverting ourselves, and selling and buying, in the utmost joy and happiness. Thus we did until we were, one day, pursuing our course in the midst of the roaring sea, agitated with waves, when lo, the master, standing at the side of the vessel, looked at the different quarters of the sea, and then slapped his face, furled the sails of the ship, cast its anchors, plucked his beard, rent his clothes, and uttered a great cry. So we said to him, O master, what is the news? And he answered, Know, O passengers, whom may God preserve! that the wind hath prevailed against us, and driven us out of our course in the midst of the sea, and destiny hath cast us, through our evil fortune, towards the Mountain of Apes. No one hath ever arrived at this place and escaped, and my heart is impressed with the conviction of the destruction of us all.—And the words of the master were not ended before the apes had come to us and surrounded the vessel on every side, numerous as locusts, dispersed about the vessel and on the shore. We feared that, if we killed one of them, or struck him, or drove him away, they would kill us, on account of their excessive number; for numbers prevail against courage; and we feared them lest they should plunder our goods and our commodities. They are the most hideous of beasts, and covered with hair like black felt, their aspect striking terror. No one understandeth their language or their state; they shun the society of men, have yellow eyes, and black faces, and are of small size, the height of each one

of them being four spans. They climbed up the cables, and severed them with their teeth, and they severed all the ropes of the vessel in every part; so the vessel inclined with the wind, and stopped at their mountain, and on their coast. Then, having seized all the merchants and the other passengers, and landed them upon the island, they took the vessel with the whole of its contents, and went their way with it.

They left us upon the island, the vessel became concealed from us, and we knew not whither they went with it. And while we were upon that island, eating of its fruits and its herbs, and drinking of the rivers that were there, lo, there appeared to us an inhabited house in the midst of the island. We therefore went towards it, and walked to it; and behold, it was a pavilion, with lofty angles, with high walls, having an entrance with folding doors, which were open; and the doors were of ebony. We entered this pavilion, and found in it a great, open space, like a wide, large court, around which were many lofty doors, and at its upper end was a high and great bench. There were also in it utensils for cooking, hung over the fire-pots, and around them were many bones. But we saw not there any person; and we wondered at that extremely. We sat in the open space in that pavilion a little while, after which we slept; and we ceased not to sleep from near the mid-time between sunrise and noon until sunset. And lo, the earth trembled beneath us, and we heard a confused noise from the upper air, and there descended upon us, from the summit of the pavilion, a person of enormous size, in human form, and he was of black complexion, of lofty stature, like a great palm-tree: he had two eyes like two blazes of fire, and tusks like the tusks of swine, and a mouth of prodigious size, like the mouth of a well, and lips like the lips of the camel, hanging down upon his bosom, and he had ears like two mortars, hanging down upon his shoulders, and the nails of his hands were like the claws of the lion. So when we beheld him thus, we became unconscious of our existence, our fear was vehement, and our terror was violent, and through the violence of our fear and dread and terror we became as dead men. And after he had descended upon the ground, he sat a little while upon the seat. Then he arose and came to us, and seizing me by my hands from among

it slept over it.—Extolled be the perfection of Him who sleepeth not!—Thereupon I arose, and unwound my turban from my head, and folded it and twisted it so that it became like a rope; and I girded myself with it, binding it tightly round my waist, and tied myself by it to one of the feet of that bird, and made the knot fast, saying within myself, Perhaps this bird will convey me to a land of cities and inhabitants, and that will be better than my remaining in this island. I passed the night sleepless, fearing that, if I slept, the bird would fly away with me when I was not aware; and when the dawn came, and morn appeared, the bird rose from its egg, and uttered a great cry, and drew me up into the sky. It ascended and soared up so high that I imagined it had reached the highest region of the sky; and after that, it descended with me gradually until it alighted with me upon the earth, and rested upon a lofty spot. So when I reached the earth, I hastily untied the bond from its foot, fearing it, though it knew not of me nor was sensible of me; and after I had loosed my turban from it, and disengaged it from its foot, shaking as I did so, I walked away. Then it took something from the face of the earth in its talons, and soared to the upper region of the sky; and I looked attentively at that thing, and lo, it was a serpent, of enormous size, of great body, which it had taken and carried off towards the sea; and I wondered at that event.

After this, I walked about that place, and found myself upon an eminence, beneath which was a large, wide, deep valley; and by its side, a great mountain, very high; no one could see its summit by reason of its excessive height, and no one had power to ascend it. I therefore blamed myself for that which I had done, and said, Would that I had remained in the island; since it is better than this desert place; for in the island are found, among various fruits, what I might have eaten, and I might have drunk of its rivers; but in this place are neither trees nor fruits nor rivers; and there is no strength nor power but in God, the High, the Great! Verily every time that I escape from a calamity, I fall into another that is greater and more severe!—Then I arose, and emboldened myself, and walked in that valley; and I beheld its ground to be composed of diamonds, with which they perforate minerals and jewels, and with which also they perforate porcelain and the onyx; and it is a stone

a long spit, and thrust it into his throat, and spitted him; after which he lighted a fierce fire, and placed over it that spit upon which the master was spitted, and ceased not to turn him round over the burning coals until his flesh was thoroughly roasted; when he took him off from the fire, put him before him, and separated his joints as a man separates the joints of a chicken, and proceeded to tear in pieces his flesh with his nails, and to eat of it. Thus he continued to do until he had eaten his flesh, and gnawed his bones, and there remained of him nothing but some bones, which he threw by the side of the pavilion. He then sat a little, and threw himself down, and slept upon that bench, making a noise with his throat like that which is made by a lamb or other beast when slaughtered; and he slept uninterruptedly until the morning, when he went his way.

As soon, therefore, as we were sure that he was far from us, we conversed together, and wept for ourselves, saying, Would that we had been drowned in the sea, or that the apes had eaten us; for it were better than the roasting of a man upon burning coals! By Allah, this death is a vile one! But what God willeth cometh to pass, and there is no strength nor power but in God, the High, the Great! We die in sorrow, and no one knoweth of us; and there is no escape for us from this place!—We then arose and went forth upon the island, to see for us a place in which to hide ourselves, or to flee; and it had become a light matter to us to die, rather than our flesh should be roasted with fire. But we found not for us a place in which to hide ourselves; and the evening overtook us. So we returned to the pavilion, by reason of the violence of our fear, and sat there a little while; and lo, the earth trembled beneath us, and that black approached us, and, coming among us, began to turn us over, one after another, as on the former occasion, and to feel us, until one pleased him; whereupon he seized him, and did with him as he did with the master of the ship the day before. He roasted him and ate him upon that bench, and ceased not to sleep that night, making a noise with his throat like a slaughtered animal; and when the day came, he arose and went his way, leaving us as usual. Upon this we assembled together and conversed, and said one to another, By Allah, if we cast ourselves into the sea and

die drowned, it will be better than our dying burnt; for this mode of being put to death is abominable! And one of us said, Hear my words. Verily we will contrive a stratagem against him and kill him, and be at ease from apprehension of his purpose, and relieve the Faithful from his oppression and tyranny.—So I said to them, Hear, O my brothers. If we must kill him, we will transport this wood, and remove some of this fire-wood, and make for ourselves rafts, each to bear three men; after which we will contrive a stratagem to kill him, and embark on the rafts, and proceed over the sea to whatsoever place God shall desire. Or we will remain in this place until a ship shall pass by, when we will embark in it. And if we be not able to kill him, we will embark [on our rafts], and put out to sea; and if we be drowned, we shall be preserved from being roasted over the fire, and from being slaughtered. If we escape, we escape; and if we be drowned, we die martyrs.—To this they all replied, By Allah, this is a right opinion and a wise proceeding. And we agreed upon this matter, and commenced the work. We removed the pieces of wood out of the pavilion, and constructed rafts, attached them to the sea-shore, and stowed upon them some provisions; after which we returned to the pavilion.

And when it was evening, lo, the earth trembled with us, and the black came in to us like the biting dog. He turned us over and felt us, one after another, and, having taken one of us, did with him as he had done with the others before him. He ate him, and slept upon the bench, and the noise from his throat was like thunder. So thereupon we arose and took two iron spits, of those which were set up, and put them in the fierce fire until they were red-hot, and became like burning coals; when we grasped them firmly, and went with them to that black while he lay asleep snoring, and we thrust them into his eyes, all of us pressing upon them with our united strength and force. Thus we pushed them into his eyes as he slept, and his eyes were destroyed, and he uttered a great cry, whereat our hearts were terrified. Then he arose resolutely from that bench, and began to search for us, while we fled from him to the right and left, and he saw us not; for his sight was blinded; but we feared him with a violent fear, and made sure, in that time, of destruction, and despaired of safety. And upon

this he sought the door, feeling for it, and went forth from it, crying out, while we were in the utmost fear of him; and lo, the earth shook beneath us, by reason of the vehemence of his cry. So when he went forth from the pavilion, we followed him, and he went his way, searching for us. Then he returned, accompanied by a female, greater than he, and more hideous in form; and when we beheld him, and her who was with him, more horrible than he in appearance, we were in the utmost fear. As soon as the female saw us, we hastily loosed the rafts that we had constructed, and embarked on them, and pushed them forth into the sea. But each of the two blacks had a mass of rock, and they cast at us until the greater number of us died from the casting, there remaining of us only three persons, I and two others; and the raft conveyed us to another island.

We walked forward upon that island until the close of the day, and the night overtook us in this state; so we slept a little; and we awoke from our sleep, and lo, a serpent of enormous size, of large body and wide belly, had surrounded us. It approached one of us, and swallowed him to his shoulders; then it swallowed the rest of him, and we heard his ribs break in pieces in its belly; after which it went its way. At this we wondered extremely, and we mourned for our companion, and were in the utmost fear for ourselves, saying, By Allah, this is a wonderful thing! Every death that we witness is more horrible than the preceding one! We were rejoiced at our escape from the black; but our joy is not complete! There is no strength nor power but in God! By Allah, we have escaped from the black and from drowning; but how shall we escape from this unlucky serpent?—Then we arose and walked on over the island, eating of its fruits, and drinking of its rivers, and we ceased not to proceed till morning, when we found a great, lofty tree. So we climbed up it, and slept upon it; I having ascended to the highest of its branches. But when the night arrived and it was dark, the serpent came, looking to the right and left, and, advancing to the tree upon which we were, came up to my companion, and swallowed him to his shoulders; and it wound itself round the tree with him, and I heard his bones break in pieces in its belly: then it swallowed him entirely, while I looked on; after which it de-

scended from the tree, and went its way.—I remained upon that tree the rest of the night; and when the day came and the light appeared, I descended from the tree, like one dead, by reason of excessive fear and terror, and desired to cast myself into the sea, that I might be at rest from the world; but it was not a light matter to me to do so; for life is dear. So I tied a wide piece of wood upon the soles of my feet, crosswise, and I tied one like it upon my left side, and a similar one upon my right side, and a similar one upon the front of my body, and I tied one long and wide upon the top of my head, crosswise, like that which was under the soles of my feet. Thus I was in the midst of these pieces of wood, and they enclosed me on every side. I bound them tightly, and threw myself with the whole upon the ground: so I lay in the midst of the pieces of wood, which enclosed me like a closet. And when the evening arrived, the serpent approached as it was wont, and saw me, and drew towards me; but it could not swallow me when I was in that state, with the pieces of wood round me on every side. It went round me; but could not get at me; and I looked at it, being like a dead man, by reason of the violence of my fear and terror. The serpent retired from me, and returned to me; and thus it ceased not to do: every time that it desired to get at me to swallow me, the pieces of wood tied upon me on every side prevented it. It continued to do thus from sunset until daybreak arrived and the light appeared and the sun rose, when it went its way, in the utmost vexation and rage. Upon this, therefore, I stretched forth my hands and loosed myself from those pieces of wood, in a state like that of the dead, through the severity of that which I had suffered from that serpent.

I then arose and walked along the island until I came to the extremity of it; when I cast a glance towards the sea, and beheld a ship at a distance, in the midst of the deep. So I took a great branch of a tree, and made a sign with it to the passengers, calling out to them; and when they saw me, they said, We must see what this is. Perhaps it is a man.—Then they approached me, and heard my cries to them. They therefore came to me, and took me with them in the ship, and asked me respecting my state: so I informed them of all that had happened to me from beginning to end, and of the

Sindbad the Sailor hailing the Vessel.

troubles that I had suffered; whereat they wondered extremely. They clad me with some of their clothes, attiring me decently; and after that they put before me some provisions, and I ate until I was satisfied. They also gave me to drink some cool and sweet water, and my heart was revived, my soul became at ease, and I experienced great comfort. God (whose name be exalted!) had raised me to life after my death: so I praised Him (exalted be his name!) for his abundant favours, and thanked Him. My courage was strengthened after I had made sure of destruction, so that it seemed to me that all which I then experienced was a dream.—We proceeded on our voyage, and the wind was fair to us by the permission of God (whose name be exalted!) until we came in sight of an island called the Island of Selahit, where sandal-wood is abundant, and there the master anchored the ship, and the merchants and other passengers landed, and took forth their goods to sell and buy. The owner of the ship then looked towards me, and said to me, Hear my words. Thou art a stranger and poor, and hast informed us that thou hast suffered many horrors; I therefore desire to benefit thee with something that will aid thee to reach thy country,

and thou wilt pray for me.—I replied, So be it, and thou shalt have my prayers. And he rejoined, Know that there was with us a man voyaging, whom we lost, and we know not whether he be living or dead, having heard no tidings of him. I desire to commit to thee his bales, that thou mayest sell them in this island. Thou shalt take charge of them, and we will give thee something proportionate to thy trouble and thy service; and what remaineth of them we will take and keep until we return to the city of Bagdad, when we will inquire for the owner's family, and give to them the remainder, together with the price of that which shall be sold of them. Wilt thou then take charge of them, and land with them upon this island, and sell them as do the merchants?—I answered, I hear and obey thee, O my master; and thou art beneficent and kind. And I prayed for him and thanked him for that.

He thereupon ordered the porters and sailors to land those goods upon the island, and to deliver them to me. And the clerk of the ship said, O master, what are these bales which the sailors and porters have brought out, and with the name of which of the merchants shall I mark them? He answered, Write upon them the name of Sindbad the Sailor, who was with us, and was drowned [or left behind] at the island of the roc, and of whom no tidings have come to us; wherefore we desire that this stranger sell them, and take charge of the price of them, and we will give him somewhat of it in requital of his trouble and his sale of them. What shall remain we will take with us until we return to the city of Bagdad, when, if we find him, we will give it to him; and if we find him not, we will give it to his family in Bagdad.—So the clerk replied, Thy words are good, and thy notion is excellent. And when I heard the words of the master, mentioning that the bales were to be inscribed with my name, I said within myself, By Allah, I am Sindbad the Sailor. Then I fortified myself, and waited till the merchants had landed and had assembled conversing and consulting upon affairs of selling and buying, when I advanced to the owner of the ship, and said to him, O my master, dost thou know what manner of man was the owner of the bales which thou hast committed to me that I may sell them? He answered me, I know not his condition; but he was a man of the city of Bagdad, called

Sindbad the Sailor; and we had cast anchor at one of the islands, where he was lost, and we have had no tidings of him to the present time. So upon this I uttered a great cry, and said to him, O master, whom may God preserve! know that I am Sindbad the Sailor. I was not drowned; but when thou anchoredst at the island, and the merchants and other passengers landed, I also landed with the party, taking with me something to eat on the shore of the island. Then I enjoyed myself in sitting in that place, and, slumber overtaking me, I slept, and became immersed in sleep; after which I arose, and found not the ship, nor found I any one with me. Therefore this wealth is my wealth, and these goods are my goods. All the merchants also who transport diamonds saw me when I was upon the mountain of the diamonds, and they will bear witness for me that I am Sindbad the Sailor, as I informed them of my story and of the events that befell me with you in the ship. I informed them that ye had forgotten me upon the island asleep, and that I arose and found not any one, and that what had befallen me befell me.

And when the merchants and other passengers heard my words, they assembled around me; and some of them believed me, and others disbelieved me. But while we were thus talking, lo, one of the merchants, on his hearing me mention the valley of diamonds, arose and advanced to me, and said to them, Hear, O company, my words. When I related to you the most wonderful thing that I had seen in my travels, I told you that, when we cast down the slaughtered animals into the valley of diamonds, I casting down mine with the rest, as I was accustomed to do, there came up with my slaughtered beast a man attached to it, and ye believed me not, but accused me of falsehood.—They replied, Yes: thou didst relate to us this thing, and we believed thee not. And the merchant said to them, This is the man who attached himself to my slaughtered animal, and he gave me some diamonds of high price, the like of which exist not, rewarding me with more than would have come up with my slaughtered animal; and I took him as my companion until we arrived at the city of Balsora, whence he proceeded to his country, having bidden us farewell, and we returned to our own countries. This is he, and he informed us that his name was

Sindbad the Sailor: he told us likewise of the departure of the ship, and his sitting in that island. And know ye that this man came not to us here but in order that ye might believe my words respecting the matter which I told you; and all these goods are his property; for he informed us of them at the time of his meeting with us, and the truth of his assertion hath become manifest.—So when the master heard the words of that merchant, he arose and came to me, and, having looked at me awhile with a scrutinizing eye, said, What is the mark of thy goods? I answered him, Know that the mark of my goods is of such and such a kind. And I related to him a circumstance that had occurred between me and him when I embarked with him in the vessel from Balsora. He therefore was convinced that I was Sindbad the Sailor, and he embraced me and saluted me, and congratulated me on my safety, saying to me, By Allah, O my master, thy story is wonderful, and thy case is extraordinary. But praise be to God who hath brought us together, and restored thy goods and thy wealth to thee!

Upon this, I disposed of my goods according to the knowledge I possessed, and they procured me, during that voyage, great gain, whereat I rejoiced exceedingly, congratulating myself on my safety, and on the restoration of my wealth to me. And we ceased not to sell and buy at the islands until we arrived at the country of Sinde, where likewise we sold and bought. And I beheld in that sea [which we navigated, namely the Sea of India] many wonders and strange things that cannot be numbered nor calculated. Among the things that I saw there were a fish in the form of the cow, and a creature in the form of the ass; and I saw a bird that cometh forth from a sea-shell, and layeth its eggs and hatcheth them upon the surface of the water, and never cometh forth from the sea upon the face of the earth.—After this we continued our voyage, by permission of God (whose name be exalted!), and the wind and voyage were pleasant to us, until we arrived at Balsora, where I remained a few days. Then I came to the city of Bagdad, and repaired to my quarter, entered my house and saluted my family and companions and friends. I rejoiced at my safety and my return to my country and my family and city and district, and I gave alms and presents, and clad the widows and the orphans, and collected

my companions and friends. And I ceased not to live thus, eating and drinking, and sporting and making merry, eating well and drinking well, associating familiarly and mixing in society; and I forgot all that had happened to me, and the distresses and horrors that I had suffered. And I gained during that voyage what could not be numbered or calculated.—Such were the most wonderful of the things that I beheld during that voyage; and to-morrow, if it be the will of God (whose name be exalted !), thou shalt come [O Sindbad the Porter], and I will relate to thee the story of the fourth voyage; for it is more wonderful than the stories of the preceding voyages.

Then Sindbad the Sailor gave orders to present to the porter a hundred pieces of gold, as usual, and commanded to spread the table. So they spread it, and the company supped, wondering at that story and at the events described in it; and after the supper, they went their ways. Sindbad the Porter took the gold that Sindbad the Sailor had ordered to be given to him, and went his way, wondering at that which he had heard, and passed the night in his house; and when the morning came, and diffused its light and shone, he arose and performed the morning-prayers, and walked to the house of Sindbad the Sailor. He went in to him and saluted him; and he received him with joy and gaiety, and made him sit by him until the rest of his companions had come; when the servants brought forward the food, and the party ate and drank and enjoyed themselves. Then Sindbad the Sailor began to address them, and related to them the fourth story, saying,—

the most perfect prosperity and delight, and joy and happiness. Then my soul became desirous of travel and diversion, and I longed for commerce and gain and profits; the soul being prone to evil. So I meditated, and bought an abundance of goods suited for a sea-voyage, and packed them up, and departed with them from the city of Bagdad to the city of Balsora. There, coming to the bank of the river, I beheld a great vessel, in which were many merchants and other passengers, people of worth, and comely and good persons, people of religion and kindness and probity. I therefore embarked with them in that vessel, and we departed in reliance on the blessing of God (whose name be exalted!), and his aid and favour, rejoicing in expectation of good fortune and safety. We ceased not to proceed from sea to sea, and from island to island, and from city to city; at every place by which we passed, diverting ourselves, and selling and buying, in the utmost joy and happiness. Thus we did until we were, one day, pursuing our course in the midst of the roaring sea, agitated with waves, when lo, the master, standing at the side of the vessel, looked at the different quarters of the sea, and then slapped his face, furled the sails of the ship, cast its anchors, plucked his beard, rent his clothes, and uttered a great cry. So we said to him, O master, what is the news? And he answered, Know, O passengers, whom may God preserve! that the wind hath prevailed against us, and driven us out of our course in the midst of the sea, and destiny hath cast us, through our evil fortune, towards the Mountain of Apes. No one hath ever arrived at this place and escaped, and my heart is impressed with the conviction of the destruction of us all.—And the words of the master were not ended before the apes had come to us and surrounded the vessel on every side, numerous as locusts, dispersed about the vessel and on the shore. We feared that, if we killed one of them, or struck him, or drove him away, they would kill us, on account of their excessive number; for numbers prevail against courage; and we feared them lest they should plunder our goods and our commodities. They are the most hideous of beasts, and covered with hair like black felt, their aspect striking terror. No one understandeth their language or their state; they shun the society of men, have yellow eyes, and black faces, and are of small size, the height of each one

Bagdad to the city of Balsora, where I embarked my bales in a ship, and joined myself to a party of the chief men of Balsora, and we set forth on our voyage. The vessel proceeded with us, confiding in the blessing of God (whose name be exalted!), over the roaring sea agitated with waves, and the voyage was pleasant to us; and we ceased not to proceed in this manner for a period of nights and days, from island to island and from sea to sea, until a contrary wind arose against us one day. The master therefore cast the anchors, and stayed the ship in the midst of the sea, fearing that she would sink in the midst of the deep. And while we were in this state, supplicating, and humbling ourselves to God (whose name be exalted!), there arose against us a great tempest, which rent the sails in strips, and the people were submerged with all their bales and their commodities and wealth. I was submerged among the rest, and I swam in the sea for half a day, after which I abandoned myself; but God (whose name be exalted!) aided me to lay hold upon a piece of one of the planks of the ship, and I and a party of the merchants got upon it. We continued sitting upon this plank, striking the sea with our feet, and the waves and the wind helping us; and we remained in this state a day and a night. And on the following day, shortly before the mid-time between sunrise and noon, a wind arose against us, the sea became boisterous, the waves and the wind were violent, and the water cast us upon an island; and we were like dead men, from excess of sleeplessness and fatigue, and cold and hunger, and fear and thirst.

We walked along the shores of that island, and found upon it abundant herbs; so we ate some of them to stay our departing spirits, and to sustain us; and passed the next night upon the shore of the island. And when the morning came, and diffused its light and shone, we arose and walked about the island to the right and left, and there appeared to us a building in the distance. We therefore proceeded over the island in the direction of that building which we had seen from a distance, and ceased not to proceed until we stood at its door. And while we were standing there, lo, there came forth to us from that door a party of naked men, who, without speaking to us, seized us, and took us to their King, and he commanded us to sit. So we sat; and they brought

Cannibals intoxicating Sindbad's Companions.

to us some food, such as we knew not, nor in our lives had we seen the like of it; wherefore my stomach consented not to it, and I ate none of it in comparison with my companions, and my eating so little of it was owing to the grace of God (whose name be exalted!), in consequence of which I have lived to the present time. For when my companions ate of that food, their minds became stupified, and they ate like madmen, and their states became changed. Then the people brought to them cocoa-nut-oil, and gave them to drink of it, and anointed them with it; and when my companions drank of that oil, their eyes became turned in their faces, and they proceeded to eat of that food contrary to their usual manner. Upon this, therefore, I was confounded respecting their case, and grieved for them, and became extremely anxious by reason of the violence of my fear for myself with regard to these naked men. I observed them attentively, and lo, they were a Magian people, and the King of their city was a ghoul; and every one who arrived at their country, or whom they saw or met in the valley or the roads, they brought to their King, and they fed him with that food, and anointed him with that oil, in consequence of which his body became expanded, in order that he might eat largely; and his mind became stupified, his faculty of reflection was destroyed, and he became like an idiot. Then they gave him to eat and drink in abundance of that food and oil, until he became fat and stout, when they slaughtered him and roasted him, and served him as meat to their King. But as to the companions of the King, they ate the flesh of men without roasting or otherwise cooking it. So when I saw them do thus, I

was in the utmost anguish on my own account and on account of my companions. The latter, by reason of the excessive stupefaction of their minds, knew not what was done unto them, and the people committed them to a person who took them every day and went forth to pasture them on that island like cattle.

But as for myself, I became, through the violence of fear and hunger, infirm and wasted in body, and my flesh dried upon my bones. So when they saw me in this state, they left me and forgot me, and not one of them remembered me, nor did I occur to their minds, until I contrived a stratagem one day, and, going forth from that place, walked along the island to a distance. And I saw a herdsman sitting upon something elevated in the midst of the sea; and I certified myself of him, and lo, he was the man to whom they had committed my companions that he might pasture them; and he had with him many like them. As soon, therefore, as that man beheld me, he knew that I was in possession of my reason, and that nought of that which had afflicted my companions had afflicted me. So he made a sign to me from a distance, and said to me, Turn back, and go along the road that is on thy right hand: thou wilt so reach the King's highway. Accordingly I turned back, as this man directed me, and, seeing a road on my right hand, I proceeded along it, and ceased not to go on, sometimes running by reason of fear, and sometimes walking at my leisure until I had taken rest. Thus I continued to do until I was hidden from the eyes of the man who directed me to the way, and I saw him not, nor did he see me. The sun had disappeared from me, and darkness approached; wherefore I sat to rest, and desired to sleep; but sleep came not to me that night on account of the violence of my fear and hunger and fatigue. And when it was midnight, I arose and walked on over the island, and I ceased not to proceed until day arrived, and the morning came and diffused its light and shone, and the sun rose over the tops of the high hills and over the low gravelly plains. I was tired and hungry and thirsty: so I began to eat of the herbs and vegetables that were upon the island, and continued to eat of them till I was satiated, and my departing spirit was stayed; after which I arose and walked on again over the island; and thus I ceased not to do

all the day and the next night; whenever I was hungry, eating of the vegetables.

In this manner I proceeded for the space of seven days with their nights; and on the morning of the eighth day, I cast a glance, and beheld a faint object in the distance. So I went towards it, and ceased not to proceed until I came up to it, after sunset; and I looked at it with a scrutinizing eye, while I was yet distant from it, and with a fearful heart in consequence of what I had suffered first and after; and lo, it was a party of men gathering pepper. And when I approached them, and they saw me, they hastened to me, and came to me and surrounded me on every side, saying to me, Who art thou, and whence hast thou come? I answered them, Know ye, O people, that I am a poor foreigner. And I informed them of my whole case, and of the horrors and distresses that had befallen me, and what I had suffered; whereupon they said, By Allah, this is a wonderful thing! But how didst thou escape from the blacks, and how didst thou pass by them in this island, when they are a numerous people, and eat men, and no one is safe from them, nor can any pass by them?—So I acquainted them with that which had befallen me among them, and with the manner in which they had taken my companions, and fed them with food of which I did not eat. And they congratulated me on my safety, and won-

The Pepper-gatherers listening to Sindbad's Story.

dered at that which had befallen me. Then they made me sit among them until they had finished their work, and brought me some nice food. I therefore ate of it, being hungry, and rested with them a while; after which they took me and embarked with me in a vessel, and went to their island and their abodes. They then took me to their King, and I saluted him, and he welcomed me and treated me with honour, and inquired of me my story. So I related to him what I had experienced, and what had befallen me and happened to me from the day of my going forth from the city of Bagdad until I had come unto him. And the King wondered extremely at my story, and at the events that had happened to me; he, and all who were present in his assembly. After that, he ordered me to sit with him. Therefore I sat; and he gave orders to bring the food, which accordingly they brought, and I ate of it as much as sufficed me, and washed my hands, and offered up thanks for the favour of God (whose name be exalted!), praising Him and glorifying Him. I then arose from the presence of the King, and diverted myself with a sight of his city; and lo, it was a flourishing city, abounding with inhabitants and wealth, and with food and markets and goods, and sellers and buyers.

So I rejoiced at my arrival at that city, and my heart was at ease; I became familiar with its inhabitants, and was magnified and honoured by them and by their King above the people of his dominions and the great men of his city. And I saw that all its great men and its small rode excellent and fine horses without saddles; whereat I wondered; and I said to the King, Wherefore, O my lord, dost thou not ride on a saddle? for therein is ease to the rider, and additional power. He said, What kind of thing is a saddle? This is a thing that in our lives we have never seen, nor have we ever ridden upon it.—And I said to him, Wilt thou permit me to make for thee a saddle to ride upon and to experience the pleasure of it? He answered me, Do so. I therefore said to him, Furnish me with some wood. And he gave orders to bring me all that I required. Then I asked for a clever carpenter, and sat with him, and taught him the construction of the saddle, and how he should make it. Afterwards I took some wool, and teased it, and made felt of it; and I caused some leather to be brought, and covered

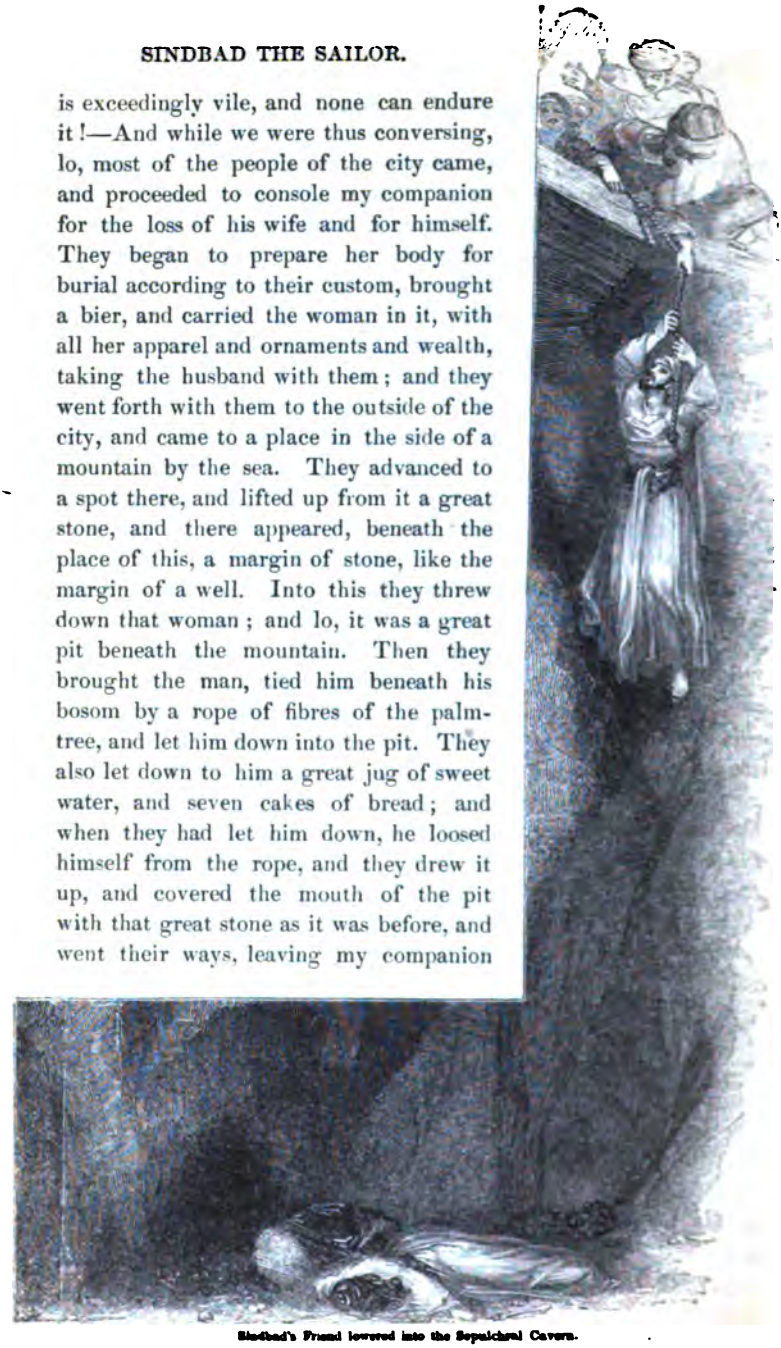
the saddle with it, and polished it. I then attached its straps, and its girth: after which I brought the blacksmith, and described to him the form of the stirrups, and he forged an excellent pair of stirrups; and I filed them, and tinned them. Then I attached fringes of silk. Having done this, I arose and brought one of the best of the King's horses, girded upon him that saddle, attached to it the stirrups, bridled him, and brought him forward to the King; and it pleased him, and was agreeable to him. He thanked me, and seated himself upon it, and was greatly delighted with that saddle; and he gave me a large present, as a reward for that which I had done for him. And when his Vizier saw that I had made that saddle, he desired of me one like it. So I made for him a saddle like it. The grandees and dignitaries likewise desired of me saddles, and I made for them. I taught the carpenter the construction of the saddle; and the blacksmith, the mode of making stirrups; and we employed ourselves in making these things, and sold them to the great men and masters. Thus I collected abundant wealth, and became in high estimation with them, and they loved me exceedingly.

I continued to enjoy a high rank with the King and his attendants and the great men of the country and the lords of the state, until I sat one day with the King, in the utmost happiness and honour; and while I was sitting, the King said to me, Know, O thou, that thou hast become magnified and honoured among us, and hast become one of us, and we cannot part with thee, nor can we suffer thee to depart from our city; and I desire of thee that thou obey me in an affair, and reject not that which I shall say. So I said to him, And what dost thou desire of me, O King? For I will not reject that which thou shalt say, since thou hast shown favour and kindness and beneficence to me, and (praise be to God!) I have become one of thy servants.—And he answered, I desire to marry thee among us to a beautiful, lovely, elegant wife, possessed of wealth and loveliness, and thou shalt become a dweller with us, and I will lodge thee by me in my palace: therefore oppose me not, nor reject what I say. And when I heard the words of the King, I was abashed at him, and was silent, returning him no answer, by reason of the exceeding bashfulness with which I regarded him. So he said, Wherefore, dost thou not reply to me, O my son? And I

answered him, O my master, it is thine to command, O King of the age! And upon this he sent immediately and caused the Cadi and the witnesses to come, and married me forthwith to a woman of noble rank, of high lineage, possessing abundant wealth and fortune, of great origin, of surprising loveliness and beauty, owner of dwellings and possessions and buildings. Then he gave me a great, handsome house, standing alone, and he gave me servants and other dependants, and assigned me supplies and salaries. Thus I became in a state of the utmost ease and joy and happiness, forgetting all the fatigue and affliction and adversity that had happened to me; and I said within myself, When I set forth on my voyage to my country, I will take her with me. But every event that is predestined to happen to man must inevitably take place, and no one knoweth what will befall him. I loved her and she loved me with a great affection, concord existed between me and her, and we lived in a most delightful manner, and most comfortable abode, and ceased not to enjoy this state for a length of time.

Then God (whose name be exalted!) destroyed the wife of my neighbour; and he was a companion of mine. So I went in to him to console him for the loss of his wife, and beheld him in a most evil state, anxious, weary in soul and heart; and upon this I consoled him and comforted him, saying to him, Mourn not for thy wife. God will happily compensate thee by giving thee one better than she, and thy life will be long if it be the will of God, whose name be exalted!—But he wept violently, and said to me, O my companion, how can I marry another after her, or how can God compensate me by giving me a better than she, when but one day remaineth of my life? So I replied, O my brother, return to thy reason, and do not announce thine own death; for thou art well, in prosperity and health. But he said to me, O my companion, by thy life, to-morrow thou wilt lose me, and never in thy life wilt thou see me again.—And how so? said I. He answered me, This day they will bury my wife, and they will bury me with her in the sepulchre; for it is our custom in our country, when the wife dieth, to bury with her her husband alive; and when the husband dieth, they bury with him his wife alive; that neither of them may enjoy life after the other. I therefore said to him, By Allah, this custom

is exceedingly vile, and none can endure it!—And while we were thus conversing, lo, most of the people of the city came, and proceeded to console my companion for the loss of his wife and for himself. They began to prepare her body for burial according to their custom, brought a bier, and carried the woman in it, with all her apparel and ornaments and wealth, taking the husband with them; and they went forth with them to the outside of the city, and came to a place in the side of a mountain by the sea. They advanced to a spot there, and lifted up from it a great stone, and there appeared, beneath the place of this, a margin of stone, like the margin of a well. Into this they threw down that woman; and lo, it was a great pit beneath the mountain. Then they brought the man, tied him beneath his bosom by a rope of fibres of the palm-tree, and let him down into the pit. They also let down to him a great jug of sweet water, and seven cakes of bread; and when they had let him down, he loosed himself from the rope, and they drew it up, and covered the mouth of the pit with that great stone as it was before, and went their ways, leaving my companion



Sindbad's Friend lowered into the Sepulchral Cavern.

self from the ropes. But I would not loose myself. So they threw the ropes down upon me, and covered the mouth of the pit with the great stone that was upon it, and went their ways. I beheld in that cavern many dead bodies, and their smell was putrid and abominable; and I blamed myself for that which I had done, saying, By Allah, I deserve all that happeneth to me and befalleth me! I knew not night from day; and I sustained myself with little food, not eating until hunger almost killed me, nor drinking until my thirst became violent, fearing the exhaustion of the food and water that I had with me. I said, There is no strength nor power but in God, the High, the Great! What tempted me to marry in this city? And every time that I say, I have escaped from a calamity,—I fall into a calamity that is more mighty than the preceding one! By Allah, my dying this death is unfortunate! Would that I had been drowned in the sea, or had died upon the mountains! It had been better for me than this evil death!—And I continued in this manner, blaming myself. I laid myself down upon the bones of the dead, begging aid of God (whose name be exalted!), and wished for death, but I found it not, by reason of the severity of my sufferings. Thus I remained until hunger burnt my stomach, and thirst inflamed me; when I sat, and felt for the bread, and ate a little of it, and I swallowed after it a little water. Then I rose and stood up, and walked about the sides of the cavern; and I found that it was spacious sideways, and with vacant cavities; but upon its bottom were numerous dead bodies, and rotten bones, that had lain there from old times. And upon this I made for myself a place in a side of the cavern, remote from the fresh corpses, and there I slept.

At length my provision became greatly diminished, little remaining with me. During each day, or in more than a day, I had eaten but once, and drunk one draught, fearing the exhaustion of the water and food that was with me before my death; and I ceased not to do thus until I was sitting one day, and while I sat, meditating upon my case, thinking what I should do when my food and water were exhausted, lo, the mass of rock was removed from its place, and the light beamed down upon me. So I said, What can be the matter? And behold, the people were standing at the top of the pit, and they let down a dead man with his wife with him

alive, and she was weeping and crying out for herself; and they let down with her a large quantity of food and water. I saw the woman; but she saw not me; and they covered the mouth of the pit with the stone, and went their ways. Then I arose, and, taking in my hand a long bone of a dead man, I went to the woman, and struck her upon the middle of the head; whereupon she fell down senseless; and I struck her a second and a third time, and she died. So I took her bread and what else she had, and I found upon her abundance of ornaments and apparel, necklaces and jewels and minerals. And having taken the water and food that was with her, I sat in a place that I had prepared in a side of the cavern, wherein to sleep, and proceeded to eat a little of that food, as much only as would sustain me, lest it should be exhausted quickly, and I should die of hunger and thirst.

I remained in that cavern a length of time; and whenever they buried a corpse, I killed the person who was buried with it alive, and took that person's food and drink, to subsist upon it, until I was sleeping one day, and I awoke from my sleep, and heard something make a noise in a side of the cavern. So I said, What can this be? I then arose and walked towards it, taking with me a long bone of a dead man; and when it was sensible of my presence, it ran away, and fled from me; and lo, it was a wild beast. But I followed it to the upper part of the cavern, and thereupon a light

The Beast in the Cavern.

appeared to me from a small spot, like a star. Sometimes it appeared to me, and sometimes it was concealed from me. Therefore when I saw it, I advanced towards it; and the nearer I approached to it, the larger did the light from it appear to me. So upon this I was convinced that it was a hole in that cavern communicating with the open country; and I said within myself, There must be some cause for this: either it is a second mouth, like that from which they let me down, or it is a fissure in this place. I meditated in my mind a while, and advanced towards the light; and lo, it was a perforation in the back of that mountain, which the wild beasts had made, and through which they entered this place; and they ate of the dead bodies until they were satiated, and went forth through this perforation. When I saw it, therefore, my mind was quieted, my soul was tranquillized, and my heart was at ease; I made sure of life after death, and became as in a dream. Then I managed to force my way through that perforation, and found myself on the shore of the sea, upon a great mountain, which formed a barrier between the sea on the one side, and the island and city on the other, and to which no one could gain access. So I praised God (whose name be exalted!), and thanked Him, and rejoiced exceedingly, and my heart was strengthened. I then returned through that perforation into the cavern, and removed all the food and water that was in it, that I had spared. I also took the clothes of the dead, and clad myself in some of them, in addition to those I had on me; and I took abundance of the things that were on the dead, consisting of varieties of necklaces and jewels, long necklaces of pearls, ornaments of silver and gold set with various minerals, and rarities; and, having tied up some clothes of the dead in apparel of my own, I went forth from the perforation to the back of the mountain, and stood upon the shore of the sea. Every day I entered the cavern, and explored it; and whenever they buried a person alive, I took the food and water, and killed that person, whether male or female; after which I went forth from the perforation, and sat upon the shore of the sea, to wait for relief from God (whose name be exalted!), by means of a ship passing by me. And I removed from that cavern all the ornaments that I found, and tied them up in the clothes of the dead.

Sindbad quitting the Cavern.

I ceased not to remain in this state for a length of time; and afterwards, as I was sitting, one day, upon the shore of the sea, meditating upon my case, lo, a vessel passed along in the midst of the roaring sea agitated with waves. So I took in my hand a white garment of the clothes of the dead, and tied it to a staff, and ran with it along the sea-shore, making a signal to the people with that garment, until they happened to look, and saw me upon the summit of the mountain. They therefore approached me and heard my voice, and sent to me a boat in which was a party of men from the ship; and when they drew near to me they said to me, Who art thou, and what is the reason of thy sitting in this place, and how didst thou arrive at this mountain; for in our lives we have never seen any one who hath come unto it? So I answered them, I am a merchant. The vessel that I was in was wrecked, and I got upon a plank, together with my things, and God facilitated my landing at this place, with my things, by means of my exertion and

my skill, after severe toil. They therefore took me with them in the boat, and embarked all that I had taken from the cavern, tied up in the garments and grave-clothes, and proceeded with me until they took me up into the ship, to the master, and all my things with me. And the master said to me, O man, how didst thou arrive at this place, which is a great mountain, with a great city behind it? All my life I have been accustomed to navigate this sea, and to pass by this mountain; but have never seen anything there excepting the wild beasts and birds.—I answered him, I am a merchant. I was in a great ship, and it was wrecked, and all my merchandise, consisting of these stuffs and clothes which thou seest, was submerged; but I placed it upon a great plank, one of the planks of the ship, and destiny and fortune aided me, so that I landed upon this mountain, where I waited for some one to pass by and take me with him.—And I acquainted them not with the events that had befallen me in the city, or in the cavern; fearing that there might be with them in the ship some one from that city. Then I took forth and presented to the owner of the ship a considerable portion of my property, saying to him, O my master, thou hast been the means of my escape from this mountain: therefore receive from me this as a recompense for the favour which thou hast done to me. But he would not accept it from me; and he said to me, We take nothing from any one; and when we behold a shipwrecked person on the shore of the sea or on an island, we take him with us, and feed him and give him to drink; and if he be naked, we clothe him; and when we arrive at the port of safety, we give him something of our property as a present, and act towards him with kindness and favour for the sake of God, whose name be exalted!—So upon this I offered up prayers for the prolongation of his life.

We ceased not to proceed on our voyage from island to island and from sea to sea. I hoped to escape, and was rejoiced at my safety; but every time that I reflected upon my abode in the cavern with my wife, my reason left me. We pursued our course until we arrived at the Island of the Bell, whence we proceeded to the Island of Kela in six days. Then we came to the Kingdom of Kela, which is adjacent to India, and in it are a mine of lead and places where

the Indian cane groweth, and excellent camphor; and its King is a King of great dignity, whose dominion extendeth over the Island of the Bell. In it is a city called the City of the Bell, which is two days' journey in extent.—At length, by the providence of God, we arrived in safety at the city of Balsora, where I landed, and remained a few days; after which I came to the city of Bagdad, and to my quarter, and entered my house, met my family and my companions, and made inquiries respecting them; and they rejoiced at my safety, and congratulated me. I stored all the commodities that I had brought with me in my magazines, gave alms and presents, and clad the orphans and the widows; and I became in a state of the utmost joy and happiness, and returned to my former habit of associating with familiars and companions and brothers, and indulging in sport and merriment.—Such were the most wonderful of the events that happened to me in the course of the fourth voyage. But, O my brother [O Sindbad the Porter], sup thou with me, and observe thy custom by coming to me to-morrow, when I will inform thee what happened to me and what befell me during the fifth voyage; for it was more wonderful and extraordinary than the preceding voyages.

He then gave orders to present the porter with a hundred pieces of gold, and the table was spread, and the party supped; after which they went their ways, wondering extremely; each story being more extraordinary than the preceding one. Sindbad the Porter went to his house, and passed the night in the utmost joy and happiness, and in wonder; and when the morning came, and diffused its light and shone, he arose and performed the morning-prayers, and walked on until he entered the house of Sindbad the Sailor, and wished him good morning. And Sindbad the Sailor welcomed him, and ordered him to sit with him until the rest of his companions came. And they ate and drank, and enjoyed themselves and were merry, and conversation flowed round among them. Then Sindbad the Sailor began his narrative, saying thus:—

The Roc sinking the Ship.

THE FIFTH VOYAGE OF SINDBAD THE SAILOR.

KNOW, O my brothers, that when I returned from the fourth voyage, and became immersed in sport and merriment and joy, and had forgotten all that I had experienced, and what had befallen me, and what I had suffered, by reason of my excessive joy at the gain and profit and benefits that I had obtained, my mind again suggested to me to travel, and to divert myself with the sight of the countries of other people, and the islands. So I arose and meditated upon that subject, and bought precious goods, suited for a sea-voyage. I

packed up the bales, and departed from the city of Bagdad to the city of Balsora; and, walking along the bank of the river, I saw a great, handsome, lofty vessel, and it pleased me; wherefore I purchased it. Its apparatus was new, and I hired for it a master and sailors, over whom I set my black slaves and my pages as superintendents, and I embarked in it my bales. And there came to me a company of merchants, who also embarked their bales in it, and payed me hire. We set sail in the utmost joy and happiness, and rejoicing in the prospect of safety and gain, and ceased not to pursue our voyage from island to island and from sea to sea, diverting ourselves with viewing the islands and towns, and landing at them and selling and buying. Thus we continued to do until we arrived one day at a large island, destitute of inhabitants. There was no person upon it; it was deserted and desolate; but on it was an enormous white dome, of great bulk; and we landed to amuse ourselves with a sight of it, and lo, it was a great egg of a roc. Now when the merchants had landed, and were diverting themselves with viewing it, not knowing that it was the egg of a roc, they struck it with stones; whereupon it broke, and there poured down from it a great quantity of liquid, and the young roc appeared within it. So they pulled it and took it forth from the shell, and killed it, and took from it abundance of meat. I was then in the ship, and knew not of it, and they acquainted me not with that which they did. But in the mean time one of the passengers said to me, O my master, arise and divert thyself with the sight of this egg, which we imagined to be a dome. I therefore arose to take a view of it, and found the merchants striking the egg. I called out to them, Do not this deed; for the roc will come and demolish our ship, and destroy us! But they would not hear my words.

And while they were doing as above related, behold, the sun became concealed from us, and the day grew dark, and there came over us a cloud by which the sky was obscured, so we raised our heads to see what had intervened between us and the sun, and saw that the wings of the roc were what veiled from us the sun's light, so that the sky was darkened. And when the roc came, and beheld its egg broken, it cried out at us; whereupon its mate, the female

bird, came to it, and they flew in circles over the ship, crying out at us with a voice more vehement than thunder. So I called out to the master and the sailors, and said to them, Push off the vessel, and seek safety before we perish. The master therefore hastened, and, the merchants having embarked, he loosed the ship, and we departed from that island. And when the rocs saw that we had put forth to sea, they absented themselves from us for a while. We proceeded, and made speed, desiring to escape from them, and to quit their country; but lo, they had followed us, and they now approached us, each of them having in its claws a huge mass of rock from a mountain; and the male bird threw the rock that he had brought upon us. The master, however, steered away the ship, and the mass of rock missed her by a little space. It descended into the sea by the ship, and the ship went up with us, and down, by reason of the mighty plunging of the rock, and we beheld the bottom of the sea in consequence of its vehement force. Then the mate of the male roc threw upon us the rock that she had brought, which was smaller than the former one, and, as destiny had ordained, it fell upon the stern of the ship, and crashed it, making the rudder fly into twenty pieces, and all that was in the ship became submerged in the sea.

I strove to save myself, impelled by the sweetness of life, and God (whose name be exalted!) placed within my reach one of the planks of the ship; so I caught hold of it, and, having got upon it, began to row upon it with my feet, and the wind and the waves helped me forward. The vessel had sunk near an island in the midst of the sea, and destiny cast me, by permission of God (whose name be exalted!), to that island. I therefore landed upon it; but I was at my last breath, and in the state of the dead, from the violence of the fatigue and distress and hunger and thirst that I had suffered. I then threw myself down upon the shore of the sea, and remained lying there a while, until my soul felt at ease, and my heart was tranquillized, when I walked along the island, and saw that it resembled one of the gardens of Paradise. Its trees bore ripe fruits, its rivers were flowing, and its birds were warbling the praises of Him to whom belongeth might and permanence. Upon that island was an abundance of trees and fruits, and varieties of flowers. So

I ate of the fruits until I was satiated, and I drank of those rivers until I was satisfied with drink; and I praised God (whose name be exalted!) for this, and glorified Him. I then remained sitting upon the island till evening came, and night approached; whereupon I arose; but I was like a slain man, by reason of the fatigue and fear that I had experienced; and I heard not in that island a voice, nor did I see in it any person.

I slept there without interruption until the morning, and then arose and stood up, and walked among the trees; and I saw a streamlet, by which sat an old man, a comely person, who was clad from the waist downwards with a covering made of the leaves of trees. So I said within myself, Perhaps this old man hath landed upon this island and is one of the shipwrecked persons with whom the vessel fell to pieces. I then approached him and saluted him, and he returned the salutation by a sign without speaking; and I said to him, O sheikh, what is the reason of thy sitting in this place? Whereupon he shook his head, and sighed, and made a sign to me with his hand, as though he would say, Carry me upon thy neck, and transport me from this place to the other side of the streamlet. I therefore said within myself, I will act kindly with this person, and transport him to this place to which he desireth to go: perhaps I shall obtain for it a reward [in heaven]. Accordingly I advanced to him, and took him upon my shoulders, and conveyed him to the place that he had indicated to me; when I said to him, Descend at thine ease. But he descended not from my shoulders. He had twisted his legs round my neck, and I looked at them, and I saw that they were like the hide of the buffalo in blackness and roughness. So I was frightened at him, and desired to throw him down from my shoulders; but he pressed upon my neck with his feet, and squeezed my throat, so that the world became black before my face, and I was unconscious of my existence, falling upon the ground in a fit, like one dead. He then raised his legs, and beat me upon my back and my shoulders; and I suffered violent pain; wherefore I rose with him. He still kept his seat upon my shoulders, and I had become fatigued with bearing him; and he made a sign to me that I should go in among the trees, to the best of the fruits. When I disobeyed him, he inflicted upon me with his feet blows more

violent than those of whips; and he ceased not to direct me with his hand to every place to which he desired to go, and to that place I went with him. If I loitered, or went leisurely, he beat me; and I was as a captive to him. We went into the midst of the island, among the trees, and he descended not from my shoulders by night nor by day; when he desired to sleep, he would wind his

The Old Man of the Sea on Sindbad's shoulders.

legs round my neck, and sleep a little, and then he would arise and beat me, whereupon I would arise with him quickly, unable to disobey him, by reason of the severity of that which I suffered from him; and I blamed myself for having taken him up, and having had pity on him. I continued with him in this condition, enduring the most violent fatigue, and said within myself, I did a good act unto this person, and it hath become an evil to myself! By Allah, I will never more do good unto any one as long as I live!—I begged of God (whose name be exalted!), at every period and in every hour, that I might die, in consequence of the excessive fatigue and distress that I suffered.

Thus I remained for a length of time, until I carried him one day to a place in the island where I found an abundance of pumpkins, many of which were dry. Upon this I took a large one that was dry, and, having opened its upper extremity, and cleansed it, I went with it to a grape-vine, and filled it with the juice of the grapes. I then stopped up the aperture, and put it in the sun, and left it for some days, until it had become pure wine; and every day I used to drink of it, to help myself to endure the fatigue that I underwent with that obstinate devil; for whenever I was intoxicated by it, my energy was strengthened. So, seeing me one day drinking, he made a sign to me with his hand, as though he would say, What is this? And I answered him, This is something agreeable, that invigorateth the heart and dilateth the mind. Then I ran with him, and danced among the trees; I was exhilarated by intoxication, and clapped my hands, and sang, and was joyful. Therefore when he beheld me in this state, he made a sign to me to hand him the pumpkin, that he might drink from it; and I feared him, and gave it to him; whereupon he drank what remained in it, and threw it upon the ground, and, being moved with merriment, began to shake upon my shoulders. He then became intoxicated, and drowned in intoxication; all his limbs, and the muscles of his sides, became relaxed, and he began to lean from side to side upon my shoulders. So when I knew that he was drunk, and that he was unconscious of existence, I put my hand to his feet, and loosed them from my neck. Then I stooped with him, and sat down, and threw him upon the ground. I scarcely believed that I had liberated myself

Sindbad killing the Old Man of the Sea.

and escaped from the state in which I had been; but I feared him, lest he should arise from his intoxication, and torment me. I therefore took a great mass of stone from among the trees, and, coming to him, struck him upon his head as he lay asleep, so that his flesh became mingled with his blood, and he was killed. May no mercy of God be on him!

After that I walked about the island, with a happy mind, and came to the place where I was before, on the shore of the sea. And I remained upon that island, eating of its fruits, and drinking of the water of its rivers, for a length of time, and watching to see some vessel passing by me, until I was sitting one day, reflecting upon the events that had befallen me and happened to me, and I said within myself, I wonder if God will preserve me in safety, and if I shall return to my country, and meet my family and my companions. And lo, a vessel approached from the midst of the roaring sea agitated with waves, and it ceased not in its course until it anchored at that island; whereupon the passengers landed there. So I walked towards them; and when they beheld me, they all quickly approached me and assembled around me, inquiring respect-

ing my state, and the cause of my coming to that island. I therefore acquainted them with my case, and with the events that had befallen me; whereat they wondered extremely. And they said to me, This man who rode upon thy shoulders is called the Old Man of the Sea, and no one ever was beneath his limbs and escaped from him excepting thee; and praise be to God for thy safety! Then they brought me some food, and I ate until I was satisfied; and they gave me some clothing, which I put on, covering myself decently. After this, they took me with them in the ship; and when we had proceeded days and nights, destiny drove us to a city of lofty buildings, all the houses of which overlooked the sea. That city is called the City of the Apes; and when the night cometh, the people who reside in it go forth from the doors that open upon the sea, and, embarking in boats and ships, pass the night upon the sea, in their fear of the apes, lest they should come down upon them in the night from the mountains.

I landed to divert myself in this city, and the ship set sail without my knowledge. So I repented of my having landed there, remembering my companions, and what had befallen them from the apes, first and afterwards; and I sat weeping and mourning. And thereupon a man of the inhabitants of the city advanced to me and said to me, O my master, it seemeth that thou art a stranger in this country. I therefore replied, Yes: I am a stranger and a poor man. I was in a ship which anchored at this city, and I landed from it to divert myself in the city, and returned, but saw not the ship.—And he said, Arise and come with us, and embark in the boat; for if thou remain in the city during the night, the apes will destroy thee. So I replied, I hear and obey. I arose immediately, and embarked with the people in the boat, and they pushed it off from the land until they had propelled it from the shore of the sea to the distance of a mile. They passed the night, and I with them; and when the morning came, they returned in the boat to the city, and landed, and each of them went to his occupation. Such hath been always their custom, every night; and to every one of them who remaineth behind in the city during the night, the apes come, and they destroy him. In the day, the apes go forth from the city, and eat of the fruits in the gardens, and sleep in the mountains

until the evening, when they return to the city. And this city is in the furthest parts of the country of the blacks.—Among the most wonderful of the events that happened to me in the treatment that I met with from its inhabitants, was this. A person of the party with whom I passed the night said to me, O my master, thou art a stranger in this country. Art thou skilled in any art with which thou mayest occupy thyself?—And I answered him, No, by Allah, O my brother: I am acquainted with no art, nor do I know how to make anything. I was a merchant, a person of wealth and fortune, and I had a ship, my own property, laden with abundant wealth and goods; but it was wrecked in the sea, and all that was in it sank, and I escaped not drowning but by the permission of God; for He provided me with a piece of a plank, upon which I placed myself; and it was the means of my escape from drowning.—And upon this the man arose and brought me a cotton bag, and said to me, Take this bag, and fill it with pebbles from this city, and go forth with a party of the inhabitants. I will associate thee with them, and give them a charge respecting thee, and do thou as they shall do. Perhaps thou wilt accomplish that by means of which thou wilt be assisted to make thy voyage, and to return to thy country.

Then that man took me and led me forth from the city, and I picked up small pebbles, with which I filled that bag. And lo, a party of men came out from the city, and he associated me with them, giving them a charge respecting me, and saying to them, This is a stranger; so take him with you, and teach him the mode of gathering. Perhaps he may gain the means of subsistence, and ye will obtain [from God] a reward and recompense.—And they replied, We hear and obey. They welcomed me, and took me with them and proceeded, each of them having a bag like mine, filled with pebbles; and we ceased not to pursue our way until we arrived at a wide valley, wherein were many lofty trees, which no one could climb. In that valley were also many apes, which, when they saw us, fled from us, and ascended those trees. Then the men began to pelt the apes with the stones that they had with them in the bags; upon which the apes began to pluck off the fruits of those trees, and to throw them at the men; and I looked at the fruits which the apes

Gathering Cocoa-nuts.

threw down, and lo, they were cocoa-nuts. Therefore when I beheld the party do thus, I chose a great tree, upon which were many apes, and, advancing to it, proceeded to pelt those apes with stones; and they broke off nuts from the tree and threw them at me. So I collected them as the rest of the party did, and the stones were not exhausted from my bag until I had collected a great quantity. And when the party had ended this work, they gathered together all that was with them, and each of them carried off as many of the nuts as he could. We then returned to the city during the remainder of the day, and I went to the man, my companion, who had associated me with the party, and gave him all that I had collected, thanking him for his kindness. But he said to me, Take these and sell them, and make use of the price. And afterwards he gave me the key of

a place in his house, and said to me, Put here these nuts that thou hast remaining with thee, and go forth every day with the party as thou hast done this day; and of what thou bringest, separate the bad, and sell them, and make use of their price; and the rest keep in thy possession in this place. Perhaps thou wilt accumulate of them what will aid thee to make thy voyage.—So I replied, Thy reward is due from God, whose name be exalted! I did as he told me, and continued every day to fill the bag with stones, and to go forth with the people, and do as they did. They used to commend me, one to another, and to guide me to the tree upon which was abundance of fruit; and I ceased not to lead this life for a length of time, so that I collected a great quantity of good cocoa-nuts, and I sold a great quantity, the price of which became a large sum in my possession. I bought everything that I saw and that pleased me; my time was pleasant, and my good fortune increased throughout the whole city.

I remained in this state for some time; after which, as I was standing by the sea-side, lo, a vessel arrived at that city, and cast anchor by the shore. In it were merchants, with their goods, and they proceeded to sell and buy, and to exchange their goods for cocoa-nuts and other things. So I went to my companion, informed him of the ship that had arrived, and told him that I desired to make the voyage to my country. And he replied, It is thine to determine. I therefore bade him farewell, and thanked him for his kindness to me. Then I went to the ship, and, accosting the master, engaged with him for my passage, and embarked in that ship the cocoa-nuts and other things that I had with me, after which they set sail that same day. We continued our course from island to island and from sea to sea, and at every island at which we cast anchor I sold some of those cocoa-nuts, and exchanged; and God compensated me with more than I had before possessed and lost. We passed by an island in which are cinnamon and pepper, and some persons told us that they had seen upon every bunch of pepper a large leaf that shadeth it and wardeth from it the rain whenever it raineth; and when the rain ceaseth to fall upon it, the leaf turneth over from the bunch, and hangeth down by its side. From that island I took with me a large quantity of pepper and cinnamon, in exchange for cocoa-nuts

Balsora.

We passed also by the Island of Asirat, which is that wherein is the Kamari aloes-wood. And after that we passed by another island, the extent of which is five days' journey, and in it is the Sanfi aloes-wood, which is superior to the Kamari; but the inhabitants of this island are worse in condition and religion than the inhabitants of the Island of the Kamari aloes-wood; for they love depravity and the drinking of wines, and know not the call to prayer, nor the act of prayer. And we came after that to the pearl-fisheries; whereupon I gave to the divers some cocoa-nuts, and said to them, Dive for my luck and lot. Accordingly they dived in the bay there, and brought up a great number of large and valuable pearls; and they said to me, O my master, by Allah, thy fortune is good! So I took up into the ship what they had brought up for me, and we proceeded, relying on the blessing of God (whose name be exalted!) and continued our voyage until we arrived at Balsora, where I landed, and remained a short time. I then went thence to the city of Bagdad, entered my quarter, came to my house, and saluted my family and companions, who congratulated me on my safety. I stored all the goods and commodities that I had brought with me, clothed the orphans and the widows, bestowed alms and gifts, and

made presents to my family and my companions and my friends. God had compensated me with four times as much as I had lost, and I forgot what had happened to me, and the fatigue that I had suffered, by reason of the abundance of my gain and profits, and resumed my first habits of familiar intercourse and fellowship.—Such were the most wonderful things that happened to me in the course of the fifth voyage: but sup ye, and to-morrow come again, and I will relate to you the events of the sixth voyage; for it was more wonderful than this.

Then they spread the table, and the party supped; and when they had finished their supper, Sindbad the Sailor gave orders to present Sindbad the Porter with a hundred pieces of gold: so he took them and departed, wondering at this affair. He passed the night in his abode, and when the morning came, he arose and performed the morning prayers; after which he walked to the house of Sindbad the Sailor, went in to him, and wished him good morning; and Sindbad the Sailor ordered him to sit. He therefore sat with him, and he ceased not to converse with him until the rest of his companions came. And they conversed together, and the servants spread the table; and the party ate and drank, and enjoyed themselves, and were merry. Then Sindbad the Sailor began to relate to them the story of the sixth voyage, saying to them,—

The Wreck.

THE SIXTH VOYAGE OF SINDBAD THE SAILOR.

Know, O my brothers and my friends and my companions, that when I returned from that fifth voyage, and forgot what I had suffered, by reason of sport and merriment and enjoyment and gaiety, and was in a state of the utmost joy and happiness, I continued thus until I was sitting one day in exceeding delight and happiness and gaiety; and while I sat, lo, a party of merchants came to me, bearing the marks of travel. And upon this I remembered the days of my return from travel, and my joy at meeting my family and companions and friends, and at entering my country; and my soul longed again for travel and commerce. So I determined to set forth. I bought for myself precious, sumptuous goods, suitable for the sea, packed up my bales, and went from the city of Bagdad

to the city of Balsora, where I beheld a large vessel in which were merchants and great men, and with them were precious goods. I therefore embarked my bales with them in this ship, and we departed in safety from the city of Balsora. We continued our voyage from place to place and from city to city, selling and buying, and diverting ourselves with viewing different countries. Fortune and the voyage were pleasant to us, and we gained our subsistence, until we were proceeding one day, and lo, the master of the ship vociferated and called out, threw down his turban, slapped his face, plucked his beard, and fell down in the hold of the ship by reason of the violence of his grief and rage. So all the merchants and other passengers came together to him and said to him, O master, what is the matter? And he answered them, Know, O company, that we have wandered from our course, having passed forth from the sea in which we were, and entered a sea of which we know not the routes; and if God appoint not for us some means of effecting our escape from this sea, we all perish: therefore pray to God (whose name be exalted!) that He may save us from this case. Then the master arose and ascended the mast, and desired to loose the sails; but the wind became violent upon the ship, and drove her back, and her rudder broke near a lofty mountain; whereupon the master descended from the mast, and said, There is no strength nor power but in God, the High, the Great! No one is able to prevent what is predestined! By Allah, we have fallen into a great peril, and there remaineth to us no way of safety or escape from it!—So all the passengers wept for themselves: they bade one another farewell, because of the expiration of their lives, and their hope was cut off. The vessel drove upon that mountain, and went to pieces; its planks were scattered, and all that was in it was submerged; the merchants fell into the sea, and some of them were drowned, and some caught hold upon that mountain, and landed upon it.

I was of the number of those who landed upon the mountain; and lo, within it was a large island. By it were many vessels broken in pieces, and upon it were numerous goods, on the shore of the sea, of the things thrown up by the sea from the ships that had been wrecked, and the passengers of which had been drowned. Upon it was an abundance, that confounded the reason and the mind, of

commodities and wealth that the sea cast upon its shores. I ascended to the upper part of the island, and walked about it, and I beheld in the midst of it a stream of sweet water, flowing forth from beneath the nearest part of the mountain, and entering at the furthest part of it, on the opposite side [of the valley]. Then all the other passengers went over that mountain to [the interior of] the island, and dispersed themselves about it, and their reason was confounded at that which they beheld. They became like madmen by reason of what they saw upon the island, of commodities and wealth lying on the shore of the sea. I beheld also in the midst of the above-mentioned stream an abundance of various kinds of jewels and minerals, with jacinths and large pearls, suitable to kings. They were like gravel in the channels of the water which flowed through the fields; and all the bed of that stream glittered by reason of the great number of minerals and other things that it contained. We likewise saw on that island an abundance of the best kind of Sanfi aloes-wood, and Kamari aloes-wood. And in that island is a gushing spring of crude ambergris, which floweth like wax over the side of that spring through the violence of the heat of the sun, and spreadeth upon the sea-shore, and the monsters of the deep come up from the sea and swallow it, and descend with it into the sea; but it becometh hot in their stomachs, therefore they eject it from their mouths into the sea, and it congealeth on the surface of the water. Upon this, its colour and its qualities become changed, and the waves cast it up on the shore of the sea: so the travellers and merchants who know it take it and sell it. But as to the crude ambergris that is not swallowed, it floweth over the side of that fountain, and congealeth upon the ground; and when the sun shineth upon it, it melteth, and from it the odour of the whole of that valley becometh like the odour of musk. Then when the sun withdraweth from it, it congealeth again. The place wherein is this crude ambergris no one can enter: no one can gain access to it: for the mountain surroundeth that island.

We continued to wander about the island, diverting ourselves with the view of the good things which God (whose name be exalted!) had created upon it, and perplexed at our case, and at the things that we beheld, and affected with violent fear. We had

collected upon the shore of the sea a small quantity of provisions, and we used it sparingly, eating of it every day or two days, only one meal, dreading the exhaustion of our stock, and our dying in sorrow, from the violence of hunger and fear. Each one of us that died we washed, and shrouded in some of the clothes and linen which the sea cast upon the shore of the island; and thus we did until a great number of us had died, and there remained of us but a small party, who were weakened by a colick occasioned by the sea. After this we remained a short period, and all my associates and companions died, one after another, and each of them who died we buried. Then I was alone on that island, and there remained with me but little of the provisions, after there had been much. So I wept for myself, and said, Would that I had died before my companions, and that they had washed me and buried me! There is no strength nor power but in God, the High, the Great!—And I remained a short time longer; after which I arose and dug for myself a deep grave on the shore of the island, and said within myself, When I fall sick and know that death hath come to me, I will lie down in this grave, and die in it, and the wind will blow the sand upon me, and cover me; so I shall become buried in it. I blamed myself for my little sense, and my going forth from my country and my city, and my voyaging to foreign countries, after what I had suffered in the first instance, and the second and the third and the fourth and the fifth; and when I had not performed one of my voyages without suffering in it horrors and distresses more troublesome and more difficult than the horrors preceding. I believed not that I could escape and save myself, and repented of undertaking sea-voyages, and of my returning to this life when I was not in want of wealth, but had abundance, so that I could not consume what I had, nor spend half of it during the rest of my life; having enough for me, and more than enough.

Then I meditated in my mind, and said, This river must have a beginning and an end, and it must have a place of egress into an inhabited country. The right plan in my opinion will be for me to construct for myself a small raft, of sufficient size for me to sit upon it, and I will go down and cast it upon this river, and depart on it. If I find safety, I am safe, and escape, by permission of God (whose

name be exalted!); and if I find no way of saving myself, it will be better for me to die in this river than in this place.—And I sighed for myself. Then I arose and went, and collected pieces of wood that were upon that island, of Sanfi and Kamari aloes-wood, and bound them upon the shore of the sea with some of the ropes of the ships that had been wrecked; and I brought some strait planks, of the planks of the ships, and placed them upon those pieces of wood. I made the raft to suit the width of the river, less wide than the latter, and bound it well and firmly; and, having taken with me some of those minerals and jewels and goods, and of the large pearls that were like gravel, as well as other things that were upon the island, and some of the crude, pure, excellent ambergris, I put them upon that raft, with all that I had collected upon the island, and took with me what remained of the provisions. I then launched the raft upon the river, made for it two pieces of wood like oars, and acted in accordance with the following saying of one of the poets:—

> Depart from a place wherein is oppression, and leave the house to tell its builder's fate;
> For thou wilt find, for the land that thou quittest, another; but no soul wilt thou find to replace thine own.
> Grieve not on account of nocturnal calamities; since every affliction will have its end;
> And he whose death is decreed to take place in one land will not die in any land but that.
> Send not thy messenger on an errand of importance; for the soul hath no faithful minister save itself.

I departed upon the raft along the river, meditating upon what might be the result of my case, and proceeded to the place where the river entered beneath the mountain. I propelled the raft into that place, and became in intense darkness within it, and the raft continued to carry me in with the current to a narrow place beneath the mountain, where the sides of the raft rubbed against the sides of the channel of the river, and my head rubbed against the roof of the channel. I was unable to return thence, and I blamed myself for that which I had done, and said, If this place become narrower to the raft, it will scarcely pass through it, and it cannot return: so

I shall perish in this place in sorrow, inevitably! I threw myself upon my face on the raft, on account of the narrowness of the channel of the river, and ceased not to proceed, without knowing night from day, by reason of the darkness in which I was involved beneath that mountain, together with my terror and fear for myself lest I should perish. In this state I continued my course along the river, which sometimes widened and at other times contracted; but the intensity of the darkness wearied me excessively, and slumber overcame me in consequence of the violence of my distress. So I lay upon my face on the raft, which ceased not to bear me along while I slept, and knew not whether the time was long or short.

At length I awoke, and found myself in the light; and, opening my eyes, I beheld an extensive tract, and the raft tied to the shore

Sindbad on the Raft.

of an island, and around me a company of Indians and [people like] Abyssinians. When they saw that I had arisen, they rose and came to me and spoke to me in their language; but I knew not what they said, and imagined that it was a dream, and that this occurred in sleep, by reason of the violence of my distress and vexation. And when they spoke to me and I understood not their speech, and returned them not an answer, a man among them advanced to me, and said to me, in the Arabic language, Peace be on thee, O our brother! What art thou, and whence hast thou come, and what is the cause of thy coming to this place? We are people of the sown lands and the fields, and we came to irrigate our fields and our sown lands, and found thee asleep on the raft: so we laid hold upon it, and tied it here by us, waiting for thee to arise at thy leisure. Tell us then what is the cause of thy coming to this place. —I replied, I conjure thee by Allah, O my master, that thou bring me some food; for I am hungry; and after that, ask of me concerning what thou wilt. And thereupon he hastened, and brought me food, and I ate until I was satiated and was at ease, and my fear subsided, my satiety was abundant, and my soul returned to me. I therefore praised God (whose name be exalted!) for all that had occurred, rejoicing at my having come forth from that river, and having come to these people; and I acquainted them with all that had happened to me from beginning to end, and with what I had experienced upon that river, and its narrowness. They then talked together, and said, We must take him with us and present him to our King, that he may acquaint him with what hath happened to him. Accordingly they took me with them, and conveyed with me the raft, together with all that was upon it, of riches and goods, and jewels and minerals, and ornaments of gold, and they took me in to their King, who was the King of Serendib, and acquainted him with what had happened; whereupon he saluted me and welcomed me, and asked me respecting my state, and respecting the events that had happened to me. I therefore acquainted him with all my story, and what I had experienced, from first to last; and the King wondered at this narrative extremely, and congratulated me on my safety. Then I arose and took forth from the raft a quantity of the minerals and jewels, and aloes-wood and crude

ambergris, and gave it to the King; and he accepted it from me, and treated me with exceeding honour, lodging me in a place in his abode. I associated with the best and the greatest of the people, who paid me great respect, and I quitted not the abode of the King.

The island of Serendib is under the equinoctial line: its night being always twelve hours, and its day also twelve hours. Its length is eighty leagues; and its breadth, thirty; and it extendeth largely between a lofty mountain and a deep valley. This mountain is seen from a distance of three days, and it containeth varieties of jacinths, and different kinds of minerals; and trees of all sorts of spices, and its surface is covered with emery, wherewith jewels are cut into shape: in its rivers also are diamonds, and pearls are in its valleys. I ascended to the summit of the mountain, and diverted myself with a view of its wonders, which are not to be described; and afterwards I returned to the King, and begged him to give me permission to return to my country. He gave me permission after great pressing, and bestowed upon me an abundant present from his treasuries; and he gave me a present and a sealed letter, saying to me, Convey these to the Caliph Haroun Alrashid, and give him many salutations from us. So I replied, I hear and obey. Then he wrote for me a letter on skin of the khavi, which is finer than parchment, of a yellowish colour; and the writing was in ultramarine. And the form of what he wrote to the Caliph was this:—Peace be on thee, from the King of India, before whom are a thousand elephants, and on the battlements of whose palace are a thousand jewels. To proceed: we have sent to thee a trifling present: accept it then from us. Thou art to us a brother and sincere friend, and the affection for you that is in our hearts is great: therefore favour us by a reply. The present is not suited to thy dignity; but we beg of thee, O brother, to accept it graciously. And peace be on thee!—And the present was a cup of ruby, a span high, the inside of which was embellished with precious pearls; and a bed covered with the skin of the serpent that swalloweth the elephant, which skin hath spots, each like a piece of gold, and whosoever sitteth upon it never becometh diseased; and a hundred thousand mithkals of Indian aloes-wood; and a slave-girl like

the shining full moon. Then he bade me farewell, and gave a charge respecting me to the merchants and the master of the ship.

So I departed thence, and we continued our voyage from island to island and from country to country until we arrived at Bagdad, whereupon I entered my house, and met my family and my brethren; after which I took the present, with a token of service from myself for the Caliph. On entering his presence, I kissed his hand, and placed before him the whole, giving him the letter; and he read it, and took the present, with which he was greatly rejoiced, and he treated me with the utmost honour. He then said to me, O Sindbad, is that true which this King hath stated in his letter? And I kissed the ground, and answered, O my lord, I witnessed in his kingdom much more than he hath mentioned in his letter. On the day of his public appearance, a throne is set for him upon a huge elephant, eleven cubits high, and he sitteth upon it, having with him his chief officers and pages and guests, standing in two ranks, on his right and on his left. At his head standeth a man having in his hand a golden javelin, and behind him a man in whose hand is a great mace of gold, at the top of which is an emerald a span in length, and of the thickness of a thumb. And when he mounteth, there mount at the same time with him a thousand horsemen clad in gold and silk; and as the King proceedeth, a man before him proclaimeth saying, This is the King of great dignity, of high authority! And he proceedeth to repeat his praises in terms that I remember not, at the end of his panegyric saying, This is the King the owner of the crown the like of which neither Solomon nor the Maharaja possessed! Then he is silent; and one behind him proclaimeth saying, He will die! Again I say, He will die! Again I say, He will die!—And the other saith, Extolled be the perfection of the Living who dieth not!—Moreover, by reason of his justice and good government and intelligence, there is no Cadi in his city; and all the people of his country distinguish the truth from falsity.—And the Caliph wondered at my words, and said, How great is this King! His letter hath shown me this; and as to the greatness of his dominion, thou hast told us what thou hast witnessed. By Allah, he hath been endowed with wisdom and dominion!—Then the Caliph conferred favours upon me, and

commanded me to depart to my abode. So I came to my house, and gave the legal and other alms, and continued to live in the same pleasant circumstances as at present. I forgot the arduous troubles that I had experienced, discarded from my heart the anxieties of travel, rejected from my mind distress, and betook myself to eating and drinking, and pleasures and joy.

And when Sindbad the Sailor had finished his story, every one who was present wondered at the events that had happened to him. He then ordered his treasurer to give to Sindbad the Porter a hundred pieces of gold, and commanded him to depart, and to return the next day with the boon-companions, to hear his seventh story. So the porter went away happy to his abode, and on the morrow he was present with all the boon-companions; and they sat according to their usual custom, and employed themselves in eating and drinking and enjoyment until the end of the day, when Sindbad the Sailor made a sign to them that they should hear his seventh story, and said,—

Attack on the Ship of Sindbad the Sailor.

THE SEVENTH VOYAGE OF SINDBAD THE SAILOR.

When I relinquished voyaging, and the affairs of commerce, I said within myself, What hath happened to me sufficeth me. And my time was spent in joy and pleasures. But while I was sitting one day, the door was knocked: so the door-keeper opened, and a page of the Caliph entered and said, The Caliph summoneth thee. I therefore went with him to his majesty, and kissed the ground before him and saluted him, whereupon he welcomed me and treated me with honour; and he said to me, O Sindbad, I have an affair for thee to perform. Wilt thou do it?—So I kissed his hand and said to him, O my lord, what affair hath the master for the

slave to perform? And he answered me, I desire that thou go to the King of Serendib, and convey to him our letter and our present; for he sent to us a present and a letter. And I trembled thereat, and replied, By Allah the Great, O my lord, I have taken a hatred to voyaging; and when a voyage on the sea, or any other travel, is mentioned to me, my joints tremble, in consequence of what hath befallen me and what I have experienced of troubles and horrors, and I have no desire for that whatever. Moreover, I have bound myself by an oath not to go forth from Bagdad.—Then I informed the Caliph of all that had befallen me from first to last; and he wondered exceedingly, and said, By Allah the Great, O Sindbad, it hath not been heard from times of old that such events have befallen any one as have befallen thee, and it is incumbent on thee that thou never mention the subject of travel. But for my sake thou wilt go this time, and convey our present and our letter to the King of Serendib; and thou shalt return quickly if it be the will of God (whose name be exalted!), that we may no longer have a debt of favour and courtesy to the King.—So I replied that I heard and obeyed, being unable to oppose his command. He then gave me the present and the letter, with money for my expenses, and I kissed his hand and departed from him.

I went from Bagdad to the sea, and embarked in a ship, and we proceeded days and nights, by the aid of God (whose name be exalted!), until we arrived at the island of Serendib, and with us were many merchants. As soon as we arrived, we landed at the city, and I took the present and the letter, and went in with them to the King, and kissed the ground before him. And when he saw me, he said, A friendly welcome to thee, O Sindbad! By Allah the Great, we have longed to see thee, and praise be to God who hath shown us thy face a second time!—Then he took me by my hand, and seated me by his side, welcoming me, and treating me with familiar kindness, and he rejoiced greatly. He began to converse with me, and addressed me with courtesy, and said, What was the cause of thy coming to us, O Sindbad? So I kissed his hand, and thanked him, and answered him, O my lord, I have brought thee a present and a letter from my master the Caliph Haroun Alrashid. I then offered to him the present and the letter, and he read the

letter, and rejoiced at it greatly. The present was a horse worth ten thousand pieces of gold, with its saddle adorned with gold set with jewels; and a book, and a sumptuous dress, and a hundred different kinds of white cloths of Egypt, and silks of Suez and Cufa and Alexandria, and Greek carpets, and a hundred menns of silks and flax, and a wonderful, extraordinary cup of crystal, in the midst of which was represented the figure of a lion with a man kneeling before him and having drawn an arrow in his bow with his utmost force, and also the table of Solomon the son of David, on whom be peace! And the contents of the letter were as follows:—Peace from the King Alrashid, strengthened by God (who hath given to him and to his ancestors the rank of the noble, and wide-spread glory), on the fortunate Sultan. To proceed: thy letter hath reached us, and we rejoiced at it; and we have sent the book [entitled] the Delight of the Intelligent, and the Rare Present for Friends; together with varieties of royal rarities; therefore do us the favour to accept them: and peace be on thee!—Then the King conferred upon me abundant presents, and treated me with the utmost honour; so I prayed for him, and thanked him for his beneficence; and some days after that, I begged his permission to depart; but he permitted me not save after great pressing. Thereupon I took leave of him, and went forth from his city, with merchants and other companions, to return to my country, without any desire for travel or commerce.

We continued our voyage until we had passed many islands; but in the midst of our course over the sea, there appeared to us a number of boats, which surrounded us, and in them were men like devils, having in their hands swords and daggers, and equipped with coats of mail, and arms and bows. They smote us, and wounded and slew those of us who opposed them, and, having taken the ship with its contents, conveyed us to an island, where they sold us as slaves, for the smallest price. But a rich man purchased me, and took me into his house, fed me and gave me to drink, and clad me and treated me in a friendly manner. So my soul was tranquillized, and I rested a little. Then one day, he said to me, Dost thou not know any art or trade? I answered him, O my lord, I am a merchant: I know nothing but traffic. And he said, Dost thou know

The Elephant uprooting the Tree.

the art of shooting with the bow and arrow?—Yes, I answered: I know that. And thereupon he brought me a bow and arrows, and mounted me behind him upon an elephant: then he departed at the close of night, and, conveying me among some great trees, came to a lofty and firm tree, upon which he made me climb; and he gave me the bow and arrows, saying to me, Sit here now, and when the

elephants come in the day-time to this place, shoot at them with the arrows: perhaps thou wilt strike one of them; and if one of them fall, come to me and inform me. He then left me and departed; and I was terrified and frightened. I remained concealed in the tree until the sun rose; when the elephants came forth wandering about among the trees, and I ceased not to discharge my arrows till I shot one of them. I therefore went in the evening to my master, and informed him; and he was delighted with me, and treated me with honour; and he went and removed the slain elephant.

In this manner I continued, every day shooting one, and my master coming and removing it, until, one day, I was sitting in the tree, concealed, and suddenly elephants innumerable came forth, and I heard the sounds of their roaring and growling, which was such that I imagined the earth trembled beneath them. They all surrounded the tree in which I was sitting, their circuit being fifty cubits, and a huge elephant, enormously great, advanced and came to the tree, and, having wound his trunk around it, pulled it up by the roots, and cast it upon the ground. I fell down senseless among the elephants, and the great elephant, approaching me, wound his trunk around me, raised me on his back, and went away with me, the other elephants accompanying. And he ceased not to proceed with me, while I was absent from the world, until he had taken me into a place, and thrown me from his back, when he departed, and the other elephants followed him. So I rested a little, and my terror subsided; and I found myself among the bones of elephants. I knew therefore that this was the burial-place of the elephants, and that that elephant had conducted me to it on account of the teeth.

I then arose, and journeyed a day and a night until I arrived at the house of my master, who saw me changed in complexion by fright and hunger. And he was rejoiced at my return, and said, By Allah, thou hast pained our heart; for I went and found the tree torn up, and I imagined that the elephants had destroyed thee. Tell me, then, how it happened with thee.—So I informed him of that which had befallen me; whereat he wondered greatly, and rejoiced; and he said to me, Dost thou know that place? I an-

swered, Yes, O my master. And he took me, and we went out. mounted on an elephant, and proceeded until we came to that place; and when my master beheld those numerous teeth, he rejoiced greatly at the sight of them; and he carried away as much as he desired, and we returned to the house. He then treated me with increased favour, and said to me, O my son, thou hast directed us to a means of very great gain. May God then recompense thee well! Thou art freed for the sake of God, whose name be exalted! These elephants used to destroy many of us on account of [our seeking] these teeth; but God hath preserved thee from them, and thou hast profited us by these teeth to which thou hast directed us. —I replied, O my master, may God free thy neck from the fire [of Hell]! And I request of thee, O my master, that thou give me permission to depart to my country.—Yes, said he: thou shalt have that permission: but we have a fair, on the occasion of which the merchants come to us and purchase the teeth of these elephants of us. The time of the fair is now near; and when they have come to us, I will send thee with them, and will give thee what will convey thee to thy country.—So I prayed for him and thanked him; and I remained with him treated with respect and honour.

Then, some days after this, the merchants came as he had said, and bought and sold and exchanged; and when they were about to depart, my master came to me, and said, The merchants are going; therefore arise that thou mayest depart with them to thy country. Accordingly I arose, determined to go with them. They had bought a great quantity of those teeth, and packed up their loads, and embarked them in the ship; and my master sent me with them. He paid for me the money for my passage in the ship, together with all that was required of me, and gave me a large quantity of goods. And we pursued our voyage from island to island until we had crossed the sea and landed on the shore, when the merchants took forth what was with them, and sold. I also sold what I had at an excellent rate; and I purchased some of the most elegant of things suited for presents, and beautiful rarities, with everything that I desired. I likewise bought for myself a beast to ride, and we went forth, and crossed the deserts from country to country until I arrived at Bagdad; when I went in to the Caliph, and,

Sindbad the Sailor.

having given the salutation, and kissed his hand, I informed him of what had happened and what had befallen me; whereupon he rejoiced at my safety, and thanked God (whose name be exalted!); and he caused my story to be written in letters of gold. I then entered my house, and met my family and my brethren.—This is the end of the history of the events that happened to me during my voyages; and praise be to God, the One, the Creator, the Maker!

THE CONCLUSION OF THE STORY OF SINDBAD THE SAILOR AND SINDBAD THE PORTER.

And when Sindbad the Sailor had finished his story, he ordered his servant to give to Sindbad the Porter a hundred pieces of gold, and said to him, How now, O my brother? Hast thou heard of the like of these afflictions and calamities and distresses, or have such troubles as have befallen me befallen any one else, or hath any one

else suffered such hardships as I have suffered? Know then that these pleasures are a compensation for the toil and humiliations that I have experienced.—And upon this, Sindbad the Porter advanced, and kissed his hands, and said to him, O my lord, by Allah, thou hast undergone great horrors, and hast deserved these abundant favours: continue then, O my lord, in joy and security; for God hath removed from thee the evils of fortune; and I beg of God that He may continue to thee thy pleasures, and bless thy days. —And upon this, Sindbad the Sailor bestowed favours upon him, and made him his boon-companion; and he quitted him not by night nor by day as long as they both lived.

Praise be to God, the Mighty, the Omnipotent, the Strong, the Eminent in power, the Creator of the heaven and the earth, and of the land and the seas!

END OF VOL. II.

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